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ART. I.—BIBLE ANTHROPOLOGY.

"The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth forever."—Ps. cxl. 10.

It is well to join with this, at the outset, two other passages of impressively parallel sense. First, that solemn winding up of the mysterious book of Ecclesiastes; "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment with every secret thing, whether it be good, or whether it be evil" (xii. 13-14). And then, the larger and still grander burst of inspiration, which brings to a close what is called the "parable" of the patriarch Job, in the 27th and 28th chapters of the book that goes under his name: "Whence then cometh wisdom? and where is the place of understanding? Seeing it is hid from the eyes of all living, and kept close from the fowls of the air. Destruction and death say, We have heard the fame thereof with our ears. God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth, and seeth under the whole heaven; to make the weight for the winds; and he weigheth the waters by measure. When he made a decree for the rain, and a way for the lightning of the thunder: then did

he see it, and declare it; he prepared it, yea, and searched it out. And unto man he said, Behold, THE FEAR OF THE LORD, THAT IS WISDOM; AND TO DEPART FROM EVIL IS UNDERSTANDING."

We are struck at once, in these passages, with the way in which the fear of the Lord and the doing of his commandments, on the one hand, and then the terms wisdom and understanding on the other hand, are made to stand over against each other, as joining together, with a certain show of difference, in the expression of a common sense.* The Bible abounds with such duplications or doublings, both of single words and of separate clauses, that are made to unite in this way in one general meaning, with more or less semblance of redundant pleonasm; and it is easy to fall into the imagination, that the thing is in fact what it thus seems to be, a vague use of language, after the manner of ordinary popular speech; where we have no right to press the sense of particulars too closely, but are bound rather to rest in the general idea as being all that a true regard for the sacred text requires. Indeed this is made to be at times a formal canon to be observed in the interpretation of the Scriptures; and critics, commentators, and theologians, in every direction, fall in with it practically in their teaching, as if it were too plain to admit of any question whatever. But surely we may well ask, What becomes of the idea of inspiration, the idea of God's Word or Speech in the Bible, if it be allowed to sink itself to the uncertain character of men's ordinary thinking and speaking in such loose style as this? Let us pray to be delivered from the snare that is thus spread for our feet. Exactly in the degree, in which we enter into the

* It is an example, in fact, of that correspondence or *parallelism*, which plays so important a part in much of our modern biblical hermeneutics, following in the footsteps of such men as Herder, Lowth, and John David Michælis; men, with whom the muse of literature and poetry is so industriously invoked, on all sides, to eke out the inspiration of prophecy, which "holy men of God spake in old time, not by the will of man, but as they were moved by the Holy Ghost."

sense of what the Scriptures themselves affirm to be their own character as the Word of God, we shall find it impossible to acquiesce in the notion that they can ever possibly be of any such "private interpretation," any such vague latitudinarian meaning, as would be implied necessarily by the rash exegetical theory here brought into view. We are not to think of irrelevancies, redundancies, impertinences, unmeaning accidentalities, or mere rhetorical superfluities of any sort, in God's Holy Word. It is all of it, Old Testament and New alike, after the "pattern shown in the mount." If to any of us it seem anywhere to be otherwise, we may be very sure the fault is in ourselves; and it comes always through sundering the letter of the Word from its own living spirit, so as in this way to see only the letter from the outside, unillumined altogether by its proper glory from within.

The more the voice of the Bible itself is consulted with serious study, the more it will be found that its use of terms and phrases, seemingly more or less pleonastic or tautological, is never something indefinite in the way too commonly supposed. On the contrary, there will be continual cause for admiration, in finding what a determinate and precise sense these seemingly indefinite words or expressions acquire for themselves more and more, through a careful comparison of parallel passages, by the light which is thus shed upon them from the bosom of the Bible itself. The result of such study in the end is sure to be our introduction into a new spiritual *usus loquendi* of the Scriptures, worth immeasurably more for the right understanding of their interior sense, than all that can ever be reached through any historico-grammatical method applied merely to their outward text.

So in the case of the particular example here immediately before us: the simple fact of its repetition, in such well nigh identical form, in the three emphatic passages we have quoted, is enough at once to show that its terms are not employed in any loose or indeterminate way. What they are intended to

express cannot be regarded, without high dishonor to God's Word as being mere random religious thought, capable of meaning much or little, or perhaps nothing at all, at the pleasure of the reader or hearer. The words are used with precision; they have severally a definite fixed sense; they flow together, each with its own clearly distinct force, as the utterance of organic inspired truth, and this truth in its wholeness, as each of the three passages declares, is nothing less than the full mystery of redemption itself, brought home to the human spirit. Surely there is enough here to engage and fix attention.

But it is not simply in these three passages, that we meet with such concurrence of phraseology, setting forth the same momentous truth. As in the nature of the case should be expected, if the significance of the truth in question be as now stated, the analogy runs throughout the Word of God—establishing thus such a law of usage for the right interpretation of its terms, such a living rule of knowledge for the interior meaning of its terms, we may say, as no science of philology can ever possibly reach in any other way. The fear of the Lord giving birth to wisdom, on the one hand, and the doing of his commandments producing intelligence on the other hand; is not this in fact the one grand idea of all religion, with which, when we come to look at it closely, the Spirit of God may be said to confront us face to face, as it were, from every page of the Bible? Directly or indirectly, it meets us everywhere, in sacred narrative, and doctrine, and promise, and prophecy, and song; running as a glorious band of light—the very rainbow in truth of God's covenant with the children of men—through the old dispensation and the new. It may be heard as a universal refrain everywhere in such voices as these: "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments" (Ps. cxii. 1). "What man is he that feareth the Lord? him shall he teach in the way that he shall choose. The secret of the Lord is with them that fear him; and he will show them his covenant" (Ps. xxv. 12-14). "Teach me thy

way, O Lord; I will walk in thy truth: unite my heart to fear thy name" (Ps. lxxvi. 11). "Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways" (Ps. cxix. 1-8).

In this last passage, we have for the fear of the Lord what is the same thing in different words, namely, seeking him with the whole heart; as we find it expressed in other cases again by still different terms, and oftentimes implied silently without distinct mention. Indeed we have it as such silent assumption always, wherever the life of religion is spoken of with direct reference to God, in prayer or otherwise, as keeping the testimonies of the Lord or walking in the way of his commandments; wherever, in short, such rule of life is directly recognized as having its quality and authority from the will or voice of Jehovah, and the power of obeying it is then looked for as coming only from the same supernatural source. As in these passages: "O that my ways were directed to keep THY statutes." "Open THOU mine eyes, that I may behold wondrous things out of THY law." "Teach me, O Lord, the way of THY statutes; and I shall keep it unto the end. Give me understanding, and I shall keep THY law; yea, I shall observe it with my whole heart. Make me to go in the path of THY commandments; for therein do I delight." And so on, of course, without end. No religion without God, felt within the soul in some living way; and no such real conjunction with God, at the same time, save by the revelation he has been pleased to make of himself in his Word—which we are told "liveth and abideth forever" (1 Pet. i. 23).

How these two fundamental constituents of all religion meet together in the Law, is graphically represented in its original publication from mount Sinai; where the awe-inspiring glory of Jehovah leads the way, and sits enthroned, as it were in that preface to all that follows: *I am the Lord thy God, which*

have brought thee out of the land of Egypt, out of the house of bondage. From which celestial summit then, the several precepts of the decalogue descend with necessary inward sequence into the bosom of our common human life; not leaving their Divine source behind them, not being parted from it at a single point in any way; but carrying it with them, and having it in them all along, as the centre and inmost core of their universal substance from first to last. The Jewish covenant in this way—hollow as it was, for the most part, and merely pictorial, as we know (Rom. ix. 27–33, x. 18–21, 2 Cor. iii. 12–15), for the body of the Jewish nation itself—rests in its true spiritual sense throughout on these two vast columns, the fear of the Lord and the observance of his law made known through Moses. Here we have what we may call the one thought of the Pentateuch. How it shines and glows especially in the book of Deuteronomy; the book, whose supposed rambling and somewhat garrulous style a certain order of senile criticism has sometimes dared to urge as an argument for its authenticity, because answering forsooth to the old age of its author! It is in truth the voice of old age: but of an old age already illuminated with the coming light of heaven; and the burden of it is everywhere in one and the same strain. It comes always to this: “And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul. To keep the commandments of the Lord, and his statutes, which I command thee this day for thy good” (Deut. x. 12, 13.)

Having thus sufficiently established the view which is taken of religion by the Scriptures at large, in the dual character here under consideration, as being at once the fear of God and the doing of his commandments, we are now to fix our attention more closely than we have yet done on the connection of the two terms with each other; as being well assured, from what we have seen that this is not a matter of outward, casual sound

simply, but something truly inherent in the nature of the subject itself.

The two terms are not tautological. Each has its own distinct meaning. One cannot take the place of the other. Each represents the idea of religion for common thought; but neither can do justice to the idea without the other.

We can conceive of the fear of God where there is no doing of his commandments. Devils tremble before him in this way. But all such sense of the Divine, whether with devils or evil men, we perceive at once to be not the presence of religion at all, but its full opposite.

So on the other hand we can conceive easily enough of the show of doing God's commandments, where there is no inward regard whatever for the presence of God himself in his commandments. It is possible to observe the precepts of religion, we all know, from other motives altogether, from a regard to simply natural, civil or moral considerations, for the sake of mere worldly credit or emolument, or say even out of mercenary superstition as the necessary price of getting to heaven. But who may not see the insanity of imagining this to be religion in any true sense? We have its wholesale condemnation from our Lord himself, in the case of the Jewish scribes and pharisees. Our modern humanitarian culture, outside of the Church, and also inside of it, abounds in the same delirium; holding itself to its own blind intuitions and ratiocinations in the form of mere natural religion, and even stupidly taking credit to itself for not *needing* the sanctions of religion in the higher form of strictly divine revelation. Out of its own mouth, in this way, it stands convicted of being at once hopelessly and profane.

The two terms thus must be conjoined, one with the other, if either is to have any religious value; but it is not enough again to have them conjoined in a merely mechanical and outward manner. Men may possess what they think to be religion in both forms, fearing God and obeying his command-

ments, while yet the two interests stand apart in their minds, having no mutual relation other than that of mere juxtaposition. But it is easy to see that such outward conjunction can never amount to more in the end than the fallacy already noticed, by which either one or the other of the terms is made to stand absolutely by itself for both. The disjunction in either case is virtually the same; and so in either case we can have only the same result, the form of religion without its life.

In distinction from this, now, the true idea of religion demands an inward, and therefore vital union of the two terms here in question; the positive entering of each into the other, with reciprocal complemental action and reaction, bringing to pass what must be considered in the case a common organic constitution, in the power of which only either of the terms can attain ever to its own right sense. Where it comes to this the two forms of religion, which we call the fear of the Lord and the doing of his commandments, are no longer twain, but one. They are not simply different sides or terms of religion, but are to be regarded rather as its essential factors and constituents. They make the only true idea of religion in this way, by their living conjunction, the full inward intermarriage, as we may say, of each side with the other.

But still another thought meets us here—a thought of indispensable account for the right understanding of our subject; and that is, the order which of right reigns in the formation of this mutual marriage. The factoral forces of which we are now speaking cannot come together in the constitution of true religion, with promiscuous indifference. Any such living organization must obey the law of all life, which involves necessarily the idea of substance and form, or essence and existence (the idea say of inward and outward), and determines its own process accordingly, as a movement going forth primarily always from the first side of this general distinction, and not from the second. In the case before us then, there is necessarily also this relation of priority and posteriority between its

two constituent terms, inherent in the very nature of the terms, and serving thus to fix their respective significance as compared one with the other. Looking at the terms themselves, no thoughtful mind need be at a loss to decide which of them is to be considered of prior and which of posterior force in the view now mentioned. But no small confusion on the subject is found to prevail nevertheless in the actual Christian world; and it is well, therefore, that we have the question fully settled for us by the clear authority of the Bible; as it is thus all the more important also, that we should humble our minds rightly under the mighty hand of this authority, so as to learn here effectually what may well be considered the most necessary lesson of our life.

In the Bible there is never any hesitation with regard to the order in which the two great factors of religion are required to come together in its constitution. The fear of the Lord, it tells us, is the BEGINNING of wisdom; as wisdom then also is declared to be the fountain-head of all else belonging to the religious life of the soul. The word beginning, as here used, especially when we look to the Hebrew text, is found to include in it three different senses. It signifies simple commencement, regarded as the starting point of what follows; it signifies principle, cause, or ground, regarded as that which originates, supports and holds together what comes after it as the power of a common existence; it signifies thus also end or final cause, regarded as that which, though it comes last, is always in reality nevertheless the inmost force at work in all that goes before it, and in that way the cause in truth of all other causation or principiation concerned in the process of bringing itself to pass. These three senses meet together in the declaration, The fear of the Lord is the beginning of wisdom. There, in that fear, all religion first rises in the soul; there, it has its true fontal life, which goes with it in its whole subsequent course; and there only, it comes at last to the full realization of what has been its inmost actuating soul throughout—the heavenly bless-

edness spoken of in that ancient word of the Psalmist: "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, WITH THY LIKENESS" (Ps. xvii. 15).

Such is the clear precedence assigned by the word of God, in our general text, to that side of religion which is distinguished as the fear of the Lord; a general term, as we know, expressive of all states of sensibility or emotion responding to the felt idea of God in the human spirit. In Eccles. xii. 13, we have the same order: "Fear God, and keep his commandments; for this is the whole duty of man." And so again in Job xxviii. 28: "The fear of the Lord, that is wisdom; and to depart from evil is understanding." So throughout the Scriptures; we find everywhere not only these two things, fearing God and obeying his law (or "departing from evil"), brought into view always as the necessary constituents of all true religion; but everywhere also these two things united always in one and the same invariable way; so that the fear of the Lord is made to be universally, either expressly or by implication, the actual beginning and inward essence of what is to be understood by the observance of his commandments. In this grand spiritual *hendiadys*, as we may call it, the two terms are related to each other strictly, in such order, as soul and body; and there can be no real life for either of them in any other order. Occasionally, it is true, the order may appear for the moment to be reversed; as where, for example, it is said: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—this last clause giving us, of course, the general term or condition expressed by the fear of the Lord. But in all such cases, the reversal of order, we can readily see, is in appearance only, while the true inward relation remains ever the same. The felt sense of God's presence and will, as positively resident in his commandments, is interiorly the very essential life of these commandments, and that without which all pretended doing of them, however dili-

gent and earnest, can never be anything better than a hollow *simulacrum* of religion, having no worth whatever in the sight of God.

What is thus true of the objective powers of religion, as they may be called (the Divine in its double character of essential being and outward form, Jehovah and the going forth of his truth or word), is no less true of its subjective forces also on the human side, namely, wisdom and understanding; which come into view everywhere in the anthropology of the Scriptures as the outbirth respectively of the fear of God and the keeping of his commandments. Here, again, we have what goes far beyond the conception of ordinary loose rhetoric. The terms, as before, are of fixed general and profound sense; not interchangeable in any way, yet bound together inseparably, at the same time, in the constitution of a common life. And this relation holds also, as before, only in one order, answering exactly to the law of priority and posteriority just noticed on the divine side; the precedence here belonging always to wisdom, and the character of dependent derivation to understanding. There is in the Bible throughout a standing distinction between these two conceptions, however at times it may appear to be otherwise. There is indeed the sense of some such distinction in all human speech, although few have power to see at all wherein the distinction consists; for here, as in a thousand other cases, words have a soul in them far deeper than ordinary lexicon or grammar. With all men, in this way, wisdom means intuitionally one thing, and understanding means another thing; while logically nevertheless the difference ends in a puzzle, making it for the most part intangible altogether. But in the word of God there is found no such confusion. Wisdom there has its own determinate sense everywhere; and understanding or intelligence has its own sense also, different but no less determinate; each having fixed relation to the other in the way we have now seen.

Each power, indeed, comes before us in the Bible under a

double aspect, as being either good or evil. There is, as we are told, a "wisdom that cometh from above," and another wisdom that is "earthly, sensual and devilish" (James iii. 15-17); and answering to this difference, there is again a "good understanding," which has its light from heaven, and a "darkened understanding," which is alienated from the life of God (Eph. iv. 18). But this does not weaken at all the point now before us; it only adds to it new illustration and force. There is in reality after all but one wisdom—that which cometh from above; the wisdom, so-called, that is from below, earthly, sensual, and devilish, is in fact but insanity, the faculty or possibility of wisdom inverted from its true heavenly order, and made to have in it thus only such life of death as belongs to hell. And so also there is in reality no true intelligence but that which is good, by having its derivation from God; all other intelligence, so called, can never be more than a grinning mockery of this, having in it infernal darkness only and no light. But whether as good or evil, true or false, the relation between the two terms, as we are now considering it, remains always the same. The intelligence, good or bad—spiritual or spectral—follows the wisdom under like view; showing thus how essentially the two faculties are at once distinguished, and yet united universally in the inmost nature of the human mind.

The relation of fearing God and keeping his commandments, which involves in it at the same time the relation of wisdom and understanding—the true wholeness of man—refers itself in this way throughout to the general structure of his mind, and finds here only its proper explanation. The human mind, as the science of it in general shows, resolves itself as a whole into two essential or fundamental parts, which are the WILL and the UNDERSTANDING. The distinction being thus universal, extends of course also into all particulars, making itself felt in everything belonging to the mind's life. The understanding is sometimes called the theoretical power, and the will the practical power—the first being in such view the organ of vision or know-

ledge, and the second the organ of movement and action. So regarded, they are easily enough distinguishable the one from the other; while it can be easily seen however, at the same time, that each requires the other always as the necessary complement of its own existence. The will cannot act without reference to some end, and the seeing of the end is possible only by the exercise of the understanding. On the other hand, the understanding cannot act without motive direction toward its object, and such motivation is not otherwise possible than by the will. Thus with different properties the two powers play perpetually into each other, with reciprocal modification; impressing their conjoint force on every single activity of the spirit of man, just as heart and lungs play into each other, and make themselves felt conjointly, in like manner, at every point in his body. At the same time, this co-operation is nowhere simple co-ordination. It has in it everywhere the relation of priority and posteriority, as this holds between cause and effect, or between substance and form. The will in such view is before the understanding, and governs it, however in common life it may appear to be altogether otherwise. Both powers meet as one in the unity of man's life, which is his mind; but the interior place there belongs always to the will. This is the inmost essence of every man, that which makes him to be what he is; while the understanding is the form in which such essence exists or stands forth to view—the exterior manifestation thus of the indwelling will. We say of a man, therefore, "As he thinketh in his heart, so is he." His thinking enters into his constitution, and is a necessary part of his life; not however in and of itself, or as something primary and central in its own nature; but only as it has its seat in the heart—which means, only as it is born of the will. That it is, universally, which constitutes the inmost being of the man, his true and proper life. Yet the will, as we say, cannot exist without the understanding, just as essence universally can have no reality without form. The will forms itself in the understanding, and

thus comes forth into the light. The will is the habitation of ends or purposes in this way—final causes, as they are sometimes called; while the understanding is the realm where means or efficient causes are sought and found, for carrying these purposes into effect.

What has now been said of these two powers, the will and the understanding, becomes more clear, when we look at what they are found to contain in them as organs belonging to our human life. Just as the significance of the eye or of the ear lies not in either of these organs outwardly considered, but in what we may call the living activities of actual sight and hearing, so here both the will and the understanding have their significance altogether in that which is inclosed, so to speak, in their functional action. This, as we know, is in the one case love and in the other case wisdom; the first being in men the immediate fountain of good, and the second the immediate fountain of truth. The good and the true find just here their only primitive, intelligible sense. All that proceeds from love is attended with a feeling of satisfaction or delight; and this with every one forms the notion of good, whether the love itself be right or wrong. And so also all that proceeds from wisdom is attended with a certain sensible gratification, analogous with the perception of light in nature, and this with every one forms the notion of truth, whether again the wisdom itself be genuine or spurious. Love is thus, we may say, the embosoming comprehension of all things that are held to be good; and wisdom includes in its bosom, in like manner, all things that are held to be true.

The will and the understanding now, we can see at once, owe all their worth to their contents respectively as thus described. Without these contents, they are only hollow vessels, empty and powerless abstractions. And so it is only here, in their true interior constitution, that what we have said of their conjunct character and reciprocal intercommunication comes fairly and fully into view. Here we have to do with that which is the

very life of the will, and with that which is the very life of the understanding; namely, with the love, and its good, which occupy and rule the will, on the one hand, and with the wisdom, and its truth, which occupy and rule the understanding, on the other hand. The priority we have already assigned to the will then, belongs really to the love of the will, as related to the wisdom of the understanding; and through that again, to the good as related to the true. A man's love is the principle of his life, its first essence or substance, separately considered; while his wisdom is derived from his love universally as something secondary and dependent. And so it is also with his goodness and truth. The good is the substance of his life always, and the true its environing, outshining form. The relation is that of inward to outward, of cause to effect; in one word, of soul to body.

Yet are the two modes of life, it must ever be borne in mind, still ever indissolubly joined together, like all essence and existence, in the power of what is after all but one and the same life. As the true is nothing except as it proceeds forth from the good, so neither on the other hand can the good ever be anything except as it makes itself thus actual in and by the true. And as it is thus with the two in their general constitution, it is thus also with every single exercise of the mind's life under either form. The love of the will runs out into a vast realm of affections, all under the power of its dominant unity; and the wisdom of the understanding runs out into another vast realm of perceptions and thoughts, which are dominated by it in like manner as a reigning central sun; but these two realms flow together, and inter-penetrate each other at every point. Every thought is what it is, by virtue of an answerable affection which it serves to bring into view; while every affection, at the same time, is what it is only by means of the answering thought through which it attains to form and expression. In this way affection and thought everywhere come together, dwelling and working each in the other.

All this, as already intimated, finds its analogy in the union of the heart with the lungs, as shown in the human body; an analogy, which is so striking that no really intelligent observer can look at it carefully, without seeing that the correspondence between the two orders of life thus compared, is not an accident nor a curious conceit merely, but the presence of a profound law, showing most conclusively the actual derivation of the physical here from the spiritual; and establishing through such grand example, at the same time, the general correspondence of the world of nature at large with the higher spiritual world, as the only rational view of God's universe. We doubt if in the whole range of natural science any study can be found, to compare in interest and true instruction with what is thus offered in this department of physiology, viewed as the counterpart and mirror of the soul's superior life in the way here suggested and assumed. In no other way, certainly, can we find so satisfactory an introduction, alike clear and full, to the confessedly obscure and difficult subject immediately before us, namely, the play of the will-action and the action of the understanding into each other in the ever-moving economy of the human spirit. These are in truth the cardiac and pulmonary powers of the soul; each distinct from the other; each reigning in its own metropolis, over a kingdom of its own which is co-extensive with the universal being of the soul; and yet each so interwoven with the other at the same time, in its entire constitution, as to leave no room for so much as the thought even of separate existence at any single point, on either side.

The correspondence of office and function between the corporeal and mental spheres in the case, is indeed in all respects complete, reaching out to the most minute particulars and details; but it would carry us too far out of our way to pursue the subject farther at this time. So we pass on now to the consideration of a yet higher mystery—the necessary completion of the psychological and spiritual in man, through real inward conjunction with the divine proceeding from God.

We have spoken of the will and the understanding as organs, and of love and wisdom as resident in them, filling them, as it were, with good and truth in the way of interior living contents; without which they would be no better than empty and dead names. Relatively to these contents they may be called receptacles, which are then themselves alive through what they thus contain. The will in this way is the receptacle of love, with all that proceeds from it as good; the understanding is the receptacle of wisdom, with all that proceeds from it as truth. But now the question rises, Whence do these contents in the two cases come? And surely no question can well be imagined of more solemn and awakening interest. How is it that the created will, being in itself mere capacity, finds itself possessed with the actual living warmth of love? How is it that the finite understanding, being in itself merely recipient, finds itself irradiated with the actual living light of truth? It is the old, old question, in fact, continually renewing itself through the ages: "Where shall wisdom be found? and where is the place of understanding?" And through the ages also, the deepest thinking of the world has had for it but one general answer. Not from the natural or earthward side of man's life can the glorious boon ever come; but only from its spiritual heavenward side, where room is found for the good and the true, in their own proper celestial form, to flow down substantially from the life of the Lord himself into the souls of his people. "Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith, It is not in me; and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof" (Job xxviii. 12-15). Not from the realm of the finite, anywhere or in any form, can it draw its birth, but only from the bosom of the infinite; seeing it is before all time, as its own voice declares, and beyond all space. "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth

was. When there were no depths I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth. While as yet HE had not made the earth, nor the fields, nor the highest part of the dust of the world" (Prov. viii. 22-26).

It is indeed a common delusion with men to conceive of the understanding and will, as by and from themselves in some way producing their own contents, the true and the good; these spiritual substances, in the character of thought and affection, being considered then to have their origin altogether in the mind which thus seems to give them birth. But every such imagination is absurd, and goes directly to destroy the real substantiality of truth and good, by attenuating them into a sort of airy vapor floating off from men's minds into empty nothing. Our bodily senses have no power of themselves to originate their own sensations in this way. These are, in every case, the result of impression from what is outside of themselves, bringing to pass in them answerable affections or states, that belong then to the actual being of the organs in which they are found. And so it is precisely also with our higher mental organs, the faculty by which we think and the faculty by which we have the sense and activity of love. They are organic forms, interior and invisible to all natural vision, just as really as the brain is organic, in open view of such vision, for the inhabitation of these higher organs or powers that we call the mind; in the case of which then the clearest analogy requires, that these higher organs again should be regarded also as receptacles only, needing to be filled with their proper spiritual substance from a yet higher sphere. And that higher sphere, in the end, cannot possibly be thought of as anything less than the absolutely Divine.

To such conclusion we are shut up by all profound study of the world and of man. But we have also a "more sure word of prophecy" in regard to it, in the Holy Scriptures, to which as a light shining in the dark we are bound continually to give

earnest heed. If there be one thought plain beyond all others in the Word of God, it may be said to be this, that "a man can receive nothing except it be given him from heaven;" a thought which means necessarily, not only that he must thus owe to heaven what he receives at the beginning in any case, but that he must owe it ever after also in the same way as a new gift continually reaching him from the Lord.

There is nothing singular or extraordinary in this; it is but the necessary order of God's universal creation. There is no other conceivable relation between the infinite and the finite, between the absolute being of God and the relative dependent being of his creatures. They cannot be at all, as anything real, apart from him; they can neither exist nor subsist for a single moment in and of themselves. Of him, by him, and for him, we are told, are all things. All natural things in this way, mineral, vegetable, and animal, are what they are only in virtue of the energy of his being, pouring itself into them continually, in the form and measure of their created receptivity for such heavenly influx. When we rise above mere nature into the sphere of created mind, we know indeed that we are there brought to the last and chief end of creation; where it becomes the theatre of spiritual intelligence and freedom, making room for positive union and communion with God in the highest conceivable form. So much is at once signified by the declaration that man was made in the image and after the likeness of God, something that served at once to place him far above the world in every lower view. But is created mind for that reason any more self-existent or self-subsistent than created matter? May it be seriously supposed for a moment, that any such superiority on the part of man can ever possibly raise him in any degree above the general law of absolute dependence on God, which we have just seen to be imbedded in the very idea of creation at large? Or may it be dreamed, that because intelligence and freedom—the image and likeness of the Divine in man—are in their very nature both light and law to themselves, they must

therefore have, somehow, a separate independent existence of their own, such as there is no room to think of in the world below man? The question surely needs no answer. It answers itself.

It is not to be disguised, indeed, that the greater part of men do nevertheless secretly cherish just this insane fallacy in their minds; saying in substance, if not in form, Our thoughts and our words are our own, who is lord over us? Their only notion of rationality is that of self-intelligence; their only notion of freedom is that of self-volition. And so their only notion also of personal life, as consisting of these spiritual factors, is that of something, which however it may have come to be in them at the first, is now at least in them by actual tenure as their own; and they are ready at once, accordingly, to resent any contrary supposition, holding it to be destructive of all right use of life, and branding it possibly with the stigma of metaphysical mysticism and nonsense. But the nonsense, God knows, lies altogether on the other side. No exaltation of created existence, in man or angel, can ever amount to more than a relatively advanced capacity simply for receiving into itself the very same presence of the Divine, that is at work in different measures and degrees throughout the whole compass of creation. The angels in heaven know this, and find in it the beatific sense of their own light and freedom, as they could not possibly have it, or so much as bear to think of it indeed, in any other way. That it should be so largely otherwise with men in this world is their great misery, and forms most emphatically the very curse of the fall from which the Son of God came into the world to set us free.

The Scriptures teach us most explicitly that all life with man is from God. From God, not in the way of outward gift, something created from nothing and put into men as their separate property, but in the way of a perpetual inbreathing of the Divine essence which can never be sundered from itself; in the sense exactly of what is said of Adam in the beginning, "God

breathed into his nostrils the breath of life and he became a living soul." An organ of life, that means, and not life itself. Life is one with the absolute being of God, and cannot be thought of rationally as passing over to created minds in any other way. Only of the Son of God, our Lord Jesus Christ in human form, is so great a thing as that affirmed; and then it amounts at once, as we know, to the most overwhelming argument of his full oneness with God. "As the Father hath life in himself, so hath he given to the Son to have LIFE IN HIMSELF" (John v. 26.) No such gift ever has been made or ever can be made, to either angel or man. Angels and men have no power to live, except by real participation in the one absolute life which is thus comprehended for their use first of all in him who is the fulness of the Godhead bodily. "In him was life, and the life was the light of men" (John i. 4). "I am the way, the truth, and the life" (John xiv. 6). "I am the light of the world, he that followeth me, shall not walk in darkness, but shall have the light of life" (John viii. 12). "I am the resurrection and the life." (John xi. 25). "Because I live, ye shall live also: at that day ye shall know that I am in my Father, and ye in me and I in you" (John xiv. 19, 20). "God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. We are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life" (1 John v. 11, 12-20). But why go on with quotations? We might as well quote proofs for the shining of the sun in the heavens. That natural fact is itself indeed but an image of the spiritual fact here, which shines forth upon us from every page of the Bible; the ground fact, namely, of all religion, that all our springs are in God (Ps. lxxxvii. 7); that in him we live and move, and have our being (Acts xvii. 28); that with him is the fountain of life, and that in the light of this life only, is it possible for either men or angels ever to see light (Ps. xxxvi. 9).

And yet with all this, at the same time, we know only too

well, as regards the whole subject, that now no less than in the time of Christ's first coming, and with the present Christian world generally as then with the religious Jewish world, the old saying quoted by our Lord himself from Esaias the prophet, is still sure to be fulfilled: "Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?" (John xii. 38).

From what has now been said, however, it follows that not only the life of God indefinitely taken is the source of life with men in the way we have seen, but that the essential constituents also of that life, Divine love and Divine wisdom, enter actively into the constitution of man's life in the same way. They, too, flow into men continually from God alone. God is love, we are told; that is with him not an attribute simply of his existence otherwise thought of, but what must be considered the primordial basis of his existence, the very inmost of his being. He is at the same time wisdom or word, with like original and eternal necessity ("the word was in the beginning with God, and the word was God"); not an attribute then again of the Divine, but its essential form, the positive outgoing and manifestation of its interior substance as love, without which this could have no existence whatever. These two conjoined as one, are just what we are to understand by the Divine life; and so it becomes at once plain, that they must be in their own nature just as incapable as this life itself of entering into any created mind, in the way of separate possession or appropriation. In other words, there can be but one love and but one wisdom, for the universe; just as there is for it but one life. All absolutely, infinitely, and without partition, in God himself alone; and then in created finite spirits only in the way of relative self-communication—the only way in which it is possible for the absolute being of God to enter anywhere into the works of his hand, whether natural or spiritual. And as it is with the Divine love and wisdom in this view, so must it be of course also with the good and the true universally, which

issue directly from the love and wisdom of God, and in this way belong also to his absolute and eternal being. "There is none good but one, that is God" (Matth. xix. 17). "I am the truth," Christ says—which means necessarily truth in its infinitude, truth as one and universal; "to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth: every one that is of the truth heareth my voice" (John xiv. 6, xviii. 37).

How hard it is for us to rise to the height of this great thought, and not be immediately dragged down from it again by its inveterate contradictory, reigning all around us. How hard it is for us to believe steadily what the Bible so clearly teaches; namely, that truth is no abstraction, no airy creature of men's thinking merely, as it is commonly supposed to be, but actual objective reality and substance; and that in this character it is born for ever from the bosom of the good, which is alike positively substantial and real; the two by their everlasting union in God, and from God, being in fact no less than the very presence of Jehovah himself, ever living and ever active in all his ways and works.

It is easy to follow the organism of man's life, naturally viewed, up to its culmination in the brain, from whence then all its action may be plainly seen to flow derivatively into every part of the body; and natural science is unwilling ordinarily to allow any thought of organization beyond this. But what can be more irrational in fact, than to stop thus with our upward induction here, where the innumerable rills of the nerve-system issue, full of life, from the glandular substance of the brain? Can that be the origination even of natural life? Who may not see that the summit of the merely natural as reached there, postulates of itself the coming in of the spiritual now in the form of still higher invisible organization—the organism of created mind—as that which must inhabit and possess the brain from above to give it living action? And just as clearly, we say, the invisible organism of the mind again in such created

and finite form can never be in and of itself the absolute origination of this process; it must itself be again a subordinate receptacle only for the spiritual in yet higher view; for the spiritual as nothing less in the end than the life of the Lord himself, entering in the way we have now seen into the human spirit, and thus finding room there for the real actualization of what is the last end of all God's works. That end, we know, has not been ever that the creation should be an outward show merely of his wisdom and power, but that it should open the way for a realm of created intelligence and freedom—his own image and likeness—into which he might then pour the fulness of his everlasting love, and so dwell in it as the habitation of his holiness forever.

This communication of the Divine life into the human, as now described, is general, something appertaining to all men, and not the extraordinary distinction simply of some men. It belongs to the universal relation of the human to the Divine, which as we have just seen is such that man cannot be man at all, except as he lives, and moves, and has his being in God. But men, as free, have it in their power at the same time, either to admit this higher life of the Lord into themselves in its own proper order and form or not; to admit it; and here at once, then, comes into view the wide difference there is always between the evil and the good, the wicked and the righteous. The good look believingly towards the Lord, and receive into themselves thus the power of his life, in the double form of goodness and truth, love in the will and light in the understanding. The wicked and the unrighteous, on the other hand, refuse to acknowledge the Lord, by looking toward him in any such believing way; on the contrary, they turn their back upon him, under the domination of an exactly opposite principle, the love of self and the world; and thus close up their minds, as far as they can, on the spiritual side, so that the light of heaven finds no intromission into them, save only so far as is needed in a glimmering way to maintain their mental powers in mere formal

existence. The result with them, in this way, must ever be corruption, thick darkness, and moral death. They are not still cut off from communion with the spiritual world. No spirit of man can subsist without comprehension in that world, any more than his body can subsist without comprehension in the general world of nature. But whereas the conversation of the righteous is in heaven (Philip. iii. 20), and their fellowship with the Father and with his Son Jesus Christ (1 John i. 3), the wicked of whom we now speak actually join themselves with hell while yet here in the body, and dying in such state come at last there to what was all along before their own place.

With the wicked universally we have in this way a false understanding and a false will, holding to each other the same relation which we have seen before to belong to these powers necessarily in our general human constitution. The will being the reigning love of the mind, is its inmost life; from which the understanding takes its quality and form. What the love seeks and embraces is considered to be good; and what falls in with this in thought is considered to be true. The love here is full turning away of the soul from God, the absolute and only real good, and full turning in the exact opposite direction toward self and the world; which is idolatry in its very essence, and the inmost core of all evil and sin. Out of such love, there may arise what seems to be light in the understanding; but the light can only be answerable to the bad source from which it springs, and what it proclaims to be truth can never be aught else in fact than diabolical falsehood. How can it be otherwise, we may well ask; since, by the very nature of the case, the light is not of heavenly genealogy, and has not in it therefore any life from the Lord, but is of directly opposite birth; having in it intrinsically only hatred of the Lord, and being in that way no more than a foul spurious luminosity, born from the concupiscence of evil, and serving but to make darkness visible in the sin-benighted soul. "If thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body

shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness" (Matt. vi. 23).

All such life is properly speaking not life at all, in any sense answering rightly to the higher nature of man. It is what the Scriptures mean by spiritual death, and what the angels have in mind always when they think of any death; namely, the condition of created mind or spirit self-sundered from the universal fountain of life in God, and so having in it no power to will any good or to see any truth. And so then, it can never be more than the hollow mockery of either good or truth that is possible at all for such fallen existence; and just as impossible is it, that there should be for it any genuine humanity in any view or form. It may be said of such fallen existence universally, "the whole head is sick, and the whole heart faint." Not only is it hopelessly shorn of its proper dignity in the "heavenly places" of the mind, where this as will and understanding should receive into itself, directly "all the fullness of God" (Eph. iii. 19), but the curse of that deprivation is felt also extending itself at the same time as a power of fatal disorder, down through the entire lower life of the mind in all its functions and offices. There is a total inversion everywhere of things as they should be in the economy of the soul, by which the last throughout is made to be first, and the first last. So that whereas the light of wisdom, from heaven, should descend as intelligence into the bosom of reason, and through this reach down with organic vitalizing force to all natural knowledges and experiences beneath that plane, making out of the whole the unity of a true spiritual man, the inversion here noticed turns all just the opposite way; making the natural, as mere sense and science, to be supreme, and sinking the spiritual by comparison into such insignificance as reduces it in the end to mere nothing. And how may it be possible that there should be in such case as that any good anywhere in the will, or any truth anywhere in the understanding?

Coming back now to that with which we started in this article,

it is easy to see how it is that the true life of religion (in full contrast with what is the want of all such religion in the character of the ungodly just described), is and can be universally nothing less than such a real flowing in of the Divine life into the human, as our Bible anthropology thus far pursued has shown to be the only true ideal of all created spiritual existence, whether human or angelic, as related to the Divine. The life of religion is not in men ever as their own original property; neither can they rise to it in any way, as of themselves, from below; to be in them at all, it must come into them from a sphere actually transcending the summit of their own existence in every natural view. The highest with men in themselves considered, is no more than an empty capacity in the double form of will and understanding, answering as image to the Divine love and wisdom, and offering or refusing them the entrance they are ever seeking to gain into the human soul. With just this high and mysterious meaning it is that our glorified Lord says: "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. iii. 21). We see at once, how any such entrance must be conditioned first of all, on the part of men, by the fear of the Lord, which means, as we have seen before, the reverential acknowledgment of the Lord, as being in truth what he claims to be in the view now stated, with some felt sense at the same time of his presence and glory. That is the beginning of wisdom or true religion—the "life of God in the soul of man"—because it is the first opening of the soul in its interior being as this has place in the will; and so then at the same time, immediately, a real entrance also of the love of the Lord into the room which is thus made for its reception; which is nothing less in fact than the life of the Lord flowing into the soul, with power to vivify and irradiate more and more all the "deep places of the earth" that are found there inaccessible otherwise to the pure light of heaven.

That, we say, is the only possible order of such divine rege-

neration; life from the Lord first in the will, and then light from this in the understanding. Hence that sacred *hendiadys*, already noticed—founded in the duplex nature of all mind, whether human or divine—by which the fear of the Lord in man joins itself with the keeping of his commandments (that is, the following of him in the light of his life as this dwells in his word); and so in consequence wisdom proceeding from the first becomes again, in like order, what is called a good understanding. It seems indeed as if the *hendiadys* in the second form fell away here from the order it follows in the first form; inasmuch as wisdom has its seat in the faculty of intelligence, no less than good understanding. But this is only a strong example of what we have already seen to be the necessary interpenetration of the two forces, will and intelligence, in every point and particular of our life. In a multitude of cases thus, what ostensibly at first belongs to one side is found, on closer view, to refer itself inwardly and essentially to the other. So here; wisdom appears in and by the understanding; it is there as light shining in the otherwise dark mind. But as we have now seen, it is there, when seen in true character and form, not in the way of any thought or reflection properly, but purely and solely in the way of what the great English poet dares to call “bright effluence of bright essence increate,” the love of Jehovah let into the will-power of the human soul, and made to shine there as a star of righteousness forever and ever. That is what the Bible means by wisdom. There is, as we have seen, the diabolical mockery of this in another form, where the light that men think they have in them is only thick darkness. Such as it is, that too is essentially the love of the will, the reigning state of the heart, back of all thinking strictly so called; the love being here, as we know, deicidal self-love set on fire of hell. This is the candle of the wicked, which shall be put out (Prov. xxiv. 20). But wisdom in its true, genuine form is the “candle of the Lord,” shining inwardly in man; that, in short, which constitutes the SPIRIT OF MAN that

goeth upward, in distinction from the spirit of the beast that goeth downward to the earth (Prov. xx. 27; Eccles. iii. 21). "THOU wilt light my candle," says the Psalmist; "the Lord my God will enlighten my darkness" (Ps. xviii. 28). And so it is said of God's holy Jerusalem universally: "There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever" (Rev. xxii. 5).*

Wisdom, so understood, is that which is highest in man, that which inmosty joins man with God in the life of his will, and is thus the very essence of his human being; so that all the other powers and activities of this being, whether intellectual or affectional, out to its extreme boundary of mere bodily appetite and sense, can never appear in their true normal character and form save as the central light of that divinely inflowing life is found at last entering into all, and disposing all to its own glorious service and use. It matters not in the case, that the outward and empirical seem to come first—to lead the way in what is thus brought to pass; in the familiar order of bodily sense, ordinary outward memory, common natural knowledge, reflection, the exercise of reason, and then, as the result of all, what seems to be intelligence, mounting on its own wings toward heaven. It is perfectly certain, in spite of all such appearance, that, as we have said before, the end here is in truth the beginning; and that there can be no really *human* development, otherwise than as this end enters organically throughout into the entire process by which it thus brings itself

* The deeper thinking of the world has always borne testimony, more or less clear, to this idea of wisdom, as distinguished from mere science and learning. Among the ancients (whether represented by Job or by Plato), he only was held to be wise, who had the knowledge of the good in himself practically, as his own inmost being—something well understood, at the same time, to be in him only by indwelling inspiration from the Almighty. That alone is VIRTUE; the fountain-head of all light and strength with men. Alas what a lapse have we from this, in the vaunted so-called wisdom of our nineteenth century!

finally into full view. Such is the universal philosophy, or say rather *theosophy*, of the Bible. "See, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah"—God says to Moses, when fit provision was to be made for the work of the tabernacle, which should image in outward paradigm our Lord's incarnation, his holy heaven, his church on earth, and his life in every regenerate man; "and I have filled him with the Spirit of God, *in wisdom, and in understanding, and in knowledge, and in all manner of workmanship*" (Ex. xxxi. 23). That is the everlasting order of God's kingdom. The reverse of it is hell. It is not just the order of our common school education, or of our Smithsonian institutes. Not the order of the wisdom of this world (1 Cor. ii. 6). But most assuredly the order of Paradise, from which our race fell, through listening to that whispered lie of the serpent: "Ye shall not surely die: your eyes shall be opened; ye shall be as gods, knowing good and evil." And therefore most assuredly also the order of the new creation in our Restorer Christ, through which only room is made for the promise: "To him that overcometh will I give to EAT OF THE TREE OF LIFE, which is in the midst of the paradise of God" (Rev. ii. 7). Lord, evermore give us this celestial bread!

In the proper study of our subject, we are required carefully to distinguish here-two states: the original constitution of humanity, as it comes before us in the idea of Eden—the true golden age of our world's life; and what humanity has come to be since, in its universally fallen character and form, as we find it in the world now.

Man was so created in the beginning, that will and understanding were in him as immediate unity throughout; so that he could think only as his actual volition was, and will only what was his actual thought. The primacy of the will-power was then such that the faculty of the understanding lay involved as it were in the will, being in it a sort of instinct or direct, spontaneous perception, rather than any distinct reflec-

tion or science. The love of the will was at once the light of the intellect; and both were sensibly comprehended in the life of the Lord. There was thus, of course, open communication inwardly with angels in heaven, and free intelligible correspondence, felt on all sides, between the spiritual and the natural worlds. It is not possible for us now, in our age of iron, to reproduce in thought even that celestial mode of existence, which has long since perished so utterly from our planet. We know only, from the Bible, that it once had place here; and it is our privilege to believe, that it is not wanting still in ten thousand other planets, peopled like ours with human life.

In wide difference from this, the life of our race as it now stands is in itself considered a profoundly fallen life; a life estranged from heaven, and from the spiritual world, so far as to have in it almost no sense whatever of any reality in things unseen and eternal. The evidence of such great change appears at once in the plain fact, that the two faculties of the will and the understanding no longer act with men in quiet unconscious harmony as they did in the beginning, showing heart and mind to be one, and the heart at the same time to be in the mind, so to speak, as its veritable animating soul. We can now, without any difficulty, know or think what is good and true, and yet will just the opposite, namely, what is evil and false; something wholly at variance with the idea of paradise and heaven. Something, we may add, at variance wholly with the idea of hell also; for there, in the end, all capacity for knowing either goodness or truth must be extinguished, by the overflowing power of corruption in the will. And so would it be with men on the earth also, if the dominion of the will over the understanding had been allowed to continue in its original form; because our will now in its natural character, is so corrupt, that no room is to be found in it for any conceivable rectification of our life from that source. If we are to be saved, the case demands as we know, not simply the reconstructing of our old will thus fallen into evil; but the creation in us of a strictly new

will, that shall have another seat entirely in our spiritual constitution, and show itself in this way to be the fountain of a new heavenly life from the Lord. Such spiritual regeneration, is made possible for us only by a process starting now in the intellectual side of our being; and in that view there is actual mercy for us in the separation of intellect and will here spoken of as a consequence of the fall. The separation belongs to the Providence of our Redeemer God, and holds preliminary relation in this way to his coming into the world through the assumption of our flesh, without which there could have been for us no salvation in this or in any other way.

We can only now, in the very briefest way, speak of the ingeneration of this new spiritual life in fallen men—the great miracle of the gospel, fashioned after the model of our Lord's own blessed glorification (John iii. 11-13; xii. 28-32; xvii. 17-19). To describe it in full would require a whole body of divinity; and this, by the time it was complete, would be found probably like our systems of theology in general, to be little better than the grave of Lazarus, holding all within itself in dark, cold obstruction, and bound helplessly hand and foot.

As just intimated, the first motion toward spiritual regeneration with men now belongs to the understanding, as having in it a capacity, apart from the will, to see and own what is true. It can even see and own the good in this way; and this then is mistaken often for the actual perception of the good itself as such; but it is not that ever in reality; it is only seeing the good as true or right. Such seeing of truth, however, as having in it authority and right, makes room for *conscience*; which differs wholly from the perception of the will as it existed before the fall, and yet is an analogous principle (a true dictation from God) holding now in the understanding. Here opportunity is gained for heavenly affection from the Lord to flow into the soul, not through its old will at all in any way—for that as we have just seen is hopelessly corrupt—but by the formation of what becomes in fact the power, more and more, of a new will

planted in the intellectual side of the life; a new will, actually looking down upon the old will as something beneath itself, and drawing after it in the end a like regeneration for all the contents of the understanding. For it is of the first importance here to see, that all the truth with which this process starts in the mind, at the outset, is itself defective and more apparent than real; even though it be drawn from the Word of God; just because it is in the first place taken in only as natural knowledge, and has not yet come to have in it the true breath of life inspired into it interiorly from the Lord. But truth thus owned and homaged in the conscience intellectually calls out toward itself what may be called intellectual affection; that is, the complacency or it may be even zeal of love, not just for the good as such which the truth affirms, but for the truth thus approved by the intelligence as worthy in itself of such high regard. That is not yet religion; it falls short still of the true idea even of virtue; but it is much, Oh how much! nevertheless, in the *sic itur ad astra* of the redeemed of the Lord, who shall "come to Zion at last with songs and everlasting joy upon their heads." For now the good which has been all the while latent in such truth, comes in course of time to assert itself more and more as it were in its own right, as a principle of real delight in the law of the Lord for the Lord's sake. The truth that reigns in the conscience is brought more and more to regard the good as its proper end, and in this way to insinuate itself into the life of the good; until finally the whole process is reversed, and the subject of the glorious change is found, without direct sense of the fact at first, acting not from truth primarily, but from that heaven-born principle of charity which St. Paul declares to be the only fulfilling of the law (Rom. xiii. 10). All, of course, through the inspiration of God's almighty Love; entering the soul from the interior side; taking into its living service all cognate truth and faculty previously at hand from the opposite side; imparting new birth in this way to the universal man; causing the desert within him to rejoice and blos-

som as the rose; and, in one word, brightening the entire field of his existence with the light of immortality.*

This is that great mystery of regeneration, of which our Lord says to Nicodemus: "Except a man be born again, he cannot see the kingdom of God" (John iii. 3); and of which St. Paul writes: "If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new" (2 Cor. v. 17). It stands forth as a pre-eminently Christian doctrine in the New Testament; but just for that reason it meets us everywhere also in the testimony of Jesus Christ, which from the loss of Eden onward forms the animating spirit and soul of the Old Testament. In all that is spoken there prophetically, in particular, of God's creating the heavens and the earth anew, it is only this spiritual creation certainly that can be intended, to which the outward natural creation from first to last stands related but as empty shadow. "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come to mind. But be ye glad

* This must not be confounded, of course, with the ethical theory by which a certain class of thinkers have dreamed of a natural genesis of virtue and morality from the original selfishness of the will, in the way of educated habit, natural sympathy and enlarged range of thought. No *such* righting of man's fallen life can ever reach to what the Word of God means by regeneration; and it has nothing in common with the process here briefly sketched as God's method of bringing this to pass. Here indeed man's own activity is called into the fullest exercise; but this activity is made to move throughout in the bosom of God's life-giving love, insinuating itself into the movement from first to last. For that love is really latent from the outset even in the truth, from the Divine Word, with which the process begins, however imperfectly and impurely such truth may be in the mind at the beginning. All turns on the two great conditions—so simple and well known, and yet so "hard to be understood," and, we may say, so generally unknown—fearing God and seeking him directly in his commandments. These are as the two pillars Jachin and Boaz, which faced each other at the entrance of God's ancient temple (1 Kings vii. 21). They open the way into the Lord's house in full spiritual sense, and thus verify the words of the Psalmist: "Honour and majesty are before him; strength and beauty are in his sanctuary" (Ps. xcvi. 6.)

and rejoice forever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy" (Is. lxxv. 17, 18). "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put MY SPIRIT WITHIN YOU, and cause you to walk in my statutes, and ye shall keep my judgments to do them" (Ezek. xxxvi. 26, 27).

In this last passage, a new heart means a new will, and a new spirit means a new understanding. These two together make the mind of man, which is man himself, and both need regeneration, in the way we have now seen, by the Spirit of the Lord entering into them as life. Note well again also the order; the heart first, and then the spirit; the new will divinely quickened from the Lord, and through this then the new understanding. The spiritual life which we have since the fall by Christ Jesus is not the celestial life, strictly so called, which belonged to our humanity before the fall; but it comes in the end still to the same general order. It is still "a garden planted eastward in Eden"—a paradise that springs forth from the true Orient of the Lord's Love, the side of earth that lies next toward heaven; and out of that divine source only it is then, that the river of the water of life still proceeds in the old order of WISDOM, intelligence, reason, and outward knowledge or science—those four ancient, goodly streams, which in such order make glad forever the city of God, the holy place of the tabernacles of the Most High (Gen. iv. 8-14; Ps. xlv. 4; Ezek. xlvii. 1-12; Rev. xxii. 1, 2). Though at first it seem otherwise, the real priority, both of being and of power, in this new creation, belongs still, in the way we have seen, not to the understanding, but to the will. Truth can have no life in it, except from the good breathed into it by the Lord. Faith, without charity, or not having charity in it as the very principle and soul of its own existence, is but a dead corpse and "nothing worth."

Men are born for truth, as they are born also for freedom.

The first is the inalienable right of their understanding, the second is the inalienable right of their will. Hence their instinctive pleasure in knowledge and self-action from the beginning. Hence the world's common magniloquence in praise of liberty and science. But, alas, how little it is understood, what either the one interest or the other really means.

Freedom is, indeed, the prerogative of man's will; it is simply the will's love determining itself toward its own end; and that is the very being of the man as he is at the time. But if the love in which the man exists, and which is thus his very being at the time, is itself foul and false, turned away from God, who is the absolute and only good, and fixed on the man himself as standing in the place of God; what then? Can that be freedom? Is *that* the liberty of either thought, or speech, or action, which men are born to regard as their indefeasible right, and which they are bound to maintain, if need be, at the cost of life itself? Common sense, as well as religion, answers: No. The will, to be the true norm of freedom for men, must itself be free; must itself move in the orbit of God's will. Otherwise it is only the diabolical and damnable counterfeit of will, whose freedom is but the bondage of hell. The life of the Son of man entering into men is that alone, by which they can ever attain here to their original birth-right. He is the truth; he came into the world to bear witness unto the truth; and his voice to all now is: "If ye continue in my word, then are ye my disciples, indeed; and ye shall know the truth, and *the truth shall make you free*" (John viii. 31, 32).

But see now the perverseness here again of the common thinking of men on this great subject. No sooner are they brought to see and own such dependence of freedom on truth, than they immediately begin to set up truth then, under the view of knowledge, science, reason and intelligence generally (whether drawn from secular or religious data matters not), as being for them now in and of itself the proper mastery of the entire situation. As if the understanding could be the origin

of its own light (the light by which only it can see anything in heaven or earth as it really is), any more than the will can be the origin of its own freedom or good! Who should not know that truth, without the life of love from the Lord in it, is as form without essence, body without soul, something cold, hard, unpliant and dead; something which in its theological form especially is forever driving men asunder, without the least power to draw them ever into catholic unity and wholeness? It has been well compared in such view to the wild ass of the desert, solitary and snuffing up the wind; which the Bible makes to be the type of Ishmael (Gen. xvi. 12); himself born of an unfree Egyptian mother; the mocker of Isaac; of whom it is said, that he "dwelt in the wilderness, and became an archer;" that his mother took him also "a wife out of the land of Egypt;" and that his hand was against every man, and every man's hand against him.

J. WILLIAMSON NEVIN.

ART. II.—THE GOSPEL IN CITIES.

BY REV. GEO. H. JOHNSTON.

THERE is a saying: "God made the country, and man made the town;" and it is sometimes quoted by the representatives of good morals in the country with a significant air, meaning as much as that the country is God's territory, and the city is the devil's. This judgment rests in the fact, no doubt, that Cain, who "went out from the presence of the Lord," built the first city. That Cain was the founder of cities, however rude the first ones may have been, is certainly nothing in their favor. But we are reminded, that the *ground* was cursed for man's sake (which includes the country), and that it should bring forth thorns and thistles, and that in the sweat of his face should man eat bread all the days of his life.

Cain was probably prompted to build a city from a sense of fear in the interest of self-defence. He gathered around him his kin and organized society. In this community, Lamech introduced polygamy; Jubal was the "father of all such as handle the harp and organ;" Tubal-Cain was an "instructor of every artificer in brass and iron;" and Jabal "was the father of such as dwell in tents, and of such as have cattle."

Here then, it seems, we have the elements of city and country life represented by Cain and his descendants. The city furnishes the simplest form of organized society, next to the family. The useful arts, so prominent in the after history of the world, are here in their beginnings, in the works of brass and iron; the fine arts receive their first impulse in the production of musical instruments; shepherd life is countenanced; polygamy, that blight upon the homes and hearts of millions, is introduced. But Abel, too, and the line of those who feared God, kept flocks. The fact is, by nature there was no difference between the line of Abel and Seth, and that of Cain. While in the one case, immorality and irreligion developed themselves faster than in the other, the proneness to evil was naturally the same in both, and it was only restrained and overcome by "communion" with God. Also, the line of partition was not strictly maintained between these two currents of history; for, in the process of time, the "sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

Cities are in themselves not bad. They are what their inhabitants make them. So the country. From the twilight of history until now, they have dotted the lands in which man has dwelt. Perhaps they are a reflection, in some sort, of the existence of a city on high, as the natural heart reflects, however dimly, the existence of God. In the nature of the case, society here organized itself; laws and government were gradually developed; trades and professions, the useful and the fine arts, learning and culture, gradually found place; and religion, with

its gods, temples, altars, sacrifices, worship, gave evidence that man is by nature religious. Agricultural and pastoral life, though important, and sometimes representing large wealth and wielding, upon occasion, decided influence, as is seen later in the case of Job and Abraham, yet the main activities of history centered in the cities and organized communities. Nomadic life accomplished but little, in any age, of substantial value for the progress of society. In this regard it represents "masterly inactivity." While it is comparatively free from the dangers of densely settled society, where association is favorable to, if it is not also a powerful stimulus in the development of crime, it yet does little in any period to solve the problems of life. Husbandry, and the quiet, monotonous flow of the pastoral life, are not so central in the activities that distinguish nations, as are the more definitely settled communities, where laws and fixed government become necessities, and the industrial arts are systematically cultivated.

Of course, husbandry, including the pastoral interest, is a great and necessary source of supply to the towns and cities, which devote themselves mainly to the mechanical and mercantile pursuits; and as husbandry enlarges its sphere of work as in the more modern ages, it becomes more and more a great factor in the production of the staff of life, while it is also a principal dealer at the marts of mechanical industry and at the ports of commerce. Whatever it may have done in originating progressive steps in the development of the arts, science, government, commerce, culture, it seems always to have taken rather a secondary part in these industries and pursuits, occupying, in the nature of the case, a conservative relation to the ebb and flow of social, political, literary, and religious life.

The energy, industry, concentrated wealth, and influence, that gather in the great hearts of the countries, the cities of the world, seem necessary to lead off in the execution of great enterprises. We would not even seem to disparage the one that we might exalt the other. We are only trying to sketch facts.

In ancient times, great cities, such as Babylon and Nineveh, represented more worldly greatness and glory than the thousands that were scattered over the country besides. Within their walls art was found, as the world then understood and cultivated it; here mechanics attained to their best models; science produced its greatest works; politics labored in the interest of successful government; and religion was venerated as the highest concern of man.

Later, Jerusalem in Israel became the centre for that people, not only as the resting place of the ark of God, but the genius of the land for temporal enterprises gathered in that great city. Jerusalem was the strength and beauty and glory of Palestine in all that makes a people great in this world.

Thus also in the Grecian Republics, and in the Roman Empire, the cities were the centres of art, learning, political organization, governmental policies, diversified industries; and religion gathered around itself in Athens, Corinth, Antioch, Ephesus, Alexandria, Rome, its most imposing temples and altars, and its most pompous ceremonies. Here poets and artists, orators and historians, generals and statesmen, princes and kings, resided. Here the great festivals and fasts were held, and the shows were periodically exhibited, in the presence of the multitudes that congregated from all quarters, to feast their eyes and passions upon the carnivals. Eliminate the cities from the records of ancient history and only the shell remains. The pastoral and agricultural elements of history move along, like the quiet flow of the river, until disturbed by the centres of organized society. Life here is comparatively free from the violent throes that so often convulse the body politic, until the influence of disturbance in the central parts of organized power reaches out upon the land and rouses the more calm and passive dwellers in the interior and borders of the country. Even then, when aroused, they are generally comparatively easily controlled, but when once organized, and under competent leadership, they are a terror to evil doers, a power to

vindicate the right; or, misguided, prove a scourge to the land.

While cities afford great opportunities for the development of inborn-sin, so that vice, in its rankest and most loathsome forms, is here to be met with as it is seldom seen even in single cases in the rural districts, it is not to be overlooked that cities have always represented evidences of the greatest religious interest and activity. Heathen nations and rulers even, in their best condition, paid great respect to the oracles of the gods, reverently performed their devotions, and offered their sacrifices to secure the divine favor.

It seems a fact that, for purposes of government, art, culture, religion, cities have always taken a leading controlling interest, and that in them, and from them, many of the great interests of life have reached out upon the world.

In the time of Christ, Jerusalem was chief in the mind and heart of the Jew, not only because with it were associated the glorious memories of the reigns of David and Solomon, but because there also clustered all his religious hopes. Scribes, Pharisees, Sadducees, priests, rulers, people, all turned their faces to this shrine; and from here large influence went out into all the borders of Canaan. This city also continued to be the centre for all the Jews of the "dispersion," and a mighty influence was wielded by them among the Heathen nations, with whom they were in constant intercourse, and thus the hearts of many were directed to the same altar where the Jew was wont to worship.

When Christianity was organized, it was done, not in the country, but in Jerusalem, the centre of the known world for the oracles of God. The Apostles acted upon this divinely indicated plan. They commenced the preaching of the Gospel, not first in the rural districts, in the villages and smaller towns, where it would have met with less organized opposition than in the great city; but, as the Master confronted Satan entrenched in the fastnesses of the world's life in its various forms of moral and religious error, Judaistic and heathen, lifted the veil

of heathen superstition and shed rays of light into the thick darkness, dispelled false Messianic hopes in the presence of all Israel, so also His Gospel is not to be hid under a bushel, but it is destined to light up the surrounding darkness from one of the loftiest eminences of organized society, even from the world-renowned Jerusalem. Here its light is first to shine, where the world despised its founder, rejected Him, and connected Him in His death with the vile of the earth; here will He manifest His risen power, and assert the perennial nature of His Gospel, confound His enemies, and challenge the world with the saving efficacy of His theanthropic life, exalted to the right hand of God, but present by the Spirit for the regeneration and sanctification of fallen humanity. Christianity will organize and establish itself first upon the theatre of its rejection. Where sin so abounded, that all the enginery of hell was marshalled to withstand the second Adam in the mission of successfully grafting the race with a pure and holy stock, upon which all the diseased and dying branches native to the first Adam might be grafted, live and bear fruit here and hereafter, *there*, upon the same spot, will He turn the cross, the instrument of torture and death into the symbol of life and peace, and plant it so firmly in the presence of His enemies that all their machinations shall not be able to restrain Him in this work. When the Church is fairly grounded in this ancient city, then the Apostles begin to carry the good-tidings into the regions round about.

But we do not find them scattering into the quiet of the country, and so keeping themselves comparatively aloof from organized opposition; on the contrary, they are found directing their efforts to spread the Gospel in the larger towns and cities. At Jerusalem the first martyr sheds his blood; still the Word is preached there. Saul with others go on the search for the ambassadors of the cross, not into the wilderness, but to Damascus. In Jerusalem the first Synod is held. To Antioch and Cesarea, they go with the Word of life. To Alex-

andria in Egypt, to the larger cities and towns of Asia Minor and the prominent islands in the Mediterranean, to Ephesus where is located the great temple of Diana, to Macedonia, to Berea, to Athens and Corinth, the garden of earthly wisdom and artistic glory, and to Rome, the embodiment of secular power, they went as the first objects of their interest and labor. Twenty-five years after Christ's death, there was a flourishing congregation in Rome, to which Paul addresses an Epistle from the bosom of the congregation he had established at Corinth.

These cities represented the trade, wealth, intelligence, culture, secular and religious influence of the Roman empire. While they were the centres of commerce, culture, and political power, the Church, under the divine guidance, knew that to establish herself at the seats of worldly activity might cost tears, and sweat, and blood, which it did, as the Saviour had said, but once rooted here, the conquest of the world would follow in the order of God's providence. While all forms of error and vice were to be confronted here, the best elements of mental and moral susceptibility were also at hand, upon which the seed could be sown with good prospect of a harvest. When Christianity has laid hold upon the city, and the Church, in the work of the Christian life, has opened the avenues of a pure faith, a blameless life, and a divine charity, it is wonderful to see how she wins her way, bringing the soul and the body, the humble and the great, silver and gold, to serve her for the glory of God. In the regeneration of the individual human life, the work must not be, it cannot be, of an outward sort merely; not a work as it were on the outskirts of the man, but the subject must be apprehended centrally, and from the heart and life the outward man and his walk must be brought into the obedience of faith. When the will is freed from the bondage of the flesh, the body will be directed by the regenerated moral nature. So Christianity must be planted in the organized centres of the world's life and activities, and laying firm hold on these, making culture and commerce tributary to the Gospel, though subjec-

tion be accomplished only in part, yet will it tell powerfully for the further triumph of the cross in the cities themselves, and especially also for the spread of Christianity into the tributaries of the national life. This is the normal way to preach the Gospel. Here the greatest battles are to be fought in the interest of Christianity, first in establishing its claims, and afterwards in maintaining the ground it has won. It must meet these organized worldly powers, in whose bosom sin is cultivated in its worst possibilities, until it will openly defy the challenge of the Gospel, as heathenism and perverse Judaism did. This sin will also do in the Christian age, showing itself confident enough to set aside the restraining presence of the divine precepts, which lie at the foundation of a healthful social system, and are necessary to the true happiness of mankind. Christianity must meet all forms of worldly culture in the cities. Literature, in its best and in its worst forms, is an every-day study, a subject of constant entertainment in the offices and parlors, lobbies and halls. There is no subject brought to the surface in ancient or modern times, whether of law, medicine, art, philosophy, history, politics, religion, that escapes notice. The evidences of Christianity are conned, as well as Greenleaf on Evidence. Huxley and Darwin are as eagerly read as the five books of Moses and the orthodox commentaries on them. Truth and falsehood have their advocates. The cities of a nation represent largely its social, political, mercantile, and religious life. This seems to have been true in the heathen world of ancient times, and it is true in the present. So in Christian lands, cities wield a vast power. It has been said that London is England, that Paris is France, Rome is Italy, Edinburg is Scotland, etc. While the cities in America cannot be said to crystallize the national life in the sense that Paris does this for France, because a Republic, and especially the American Republic, is far more plastic than the governments of the old world, yet they are not without vast significance for the whole land, in all material and religious, as well as social and literary interests.

The Gospel is for the world, for man in all possible circumstances. It challenges him as a nomad, peasant, recluse, king; it makes its appeal to the rural districts, with their sparse population, as well as to the cities, with their thousands and millions. It is God's revelation to bridge the gulf between man and his Maker. The breach is co-extensive with the race. By nature alien from God, in his life he tends farther and farther from his right relation. He goes on, how often, lower and lower into the mire, until his level is akin to Satan's and his position hard by the borders of hell. Much of his time and talent are spent in efforts to strengthen himself against the claims of the Gospel. He ransacks the round of creation, falls back on his own resources of thought, endeavoring to answer the intuitions of his nature, anon sallies forth in bold attacks upon the Gospel itself; thus negatively and positively he seeks to fortify himself against the truth. In cities vice accumulates and strengthens itself by sympathy and cultivation. Errors, false philosophy, irreligion, and downright infidelity grow up together, like as the rankest weeds grow in the marshes. The Gospel, however, must be preached in the cities as well as in the wide country. But the Gospel is always true to itself, and it must be presented in its own character. It will not suffer mutilation. The Apostles and their successors were commissioned to preach *the* Gospel, not *a* Gospel, such as they might elect. It is in its nature adapted to every degree of vice, to every phase of doubt, to every species of false philosophy. Mary Magdalene is healed by its virtue; Nicodemus is challenged, instructed, and won, by its mysteries; and the Epicureans are reminded from the midst of Mars Hill, of the existence of the unknown God whom they worshiped, and Jesus and the Resurrection are so set forth that their philosophy is dumb and makes an inglorious retreat. The first preachers of the Gospel stood in the presence of the most abject vices and the most refined and subtle philosophies. The world had never before attained to such heights of truth unaided by revelation, nor had it sunk to such depths of

bondage to the flesh. Some were on the borders of heaven, others on the confines of hell. Some gnashed on the Gospel with their teeth, while others gladly embraced it and were soon raised to ecstasy of joy. In these first ages it was presented with marvelous simplicity. Nor did its representatives fear to present its claims before kings, princes, governors, philosophers. The Roman and Jewish authorities were reminded, not indeed in the spirit of reckless challenge, but in the interests of righteousness and truth, that they were guilty of innocent blood, and if they would be cleansed they must, with the vilest of the earth, secure it from the Lamb of God. Repent and believe the Gospel, was the preacher's cry as he stood at his post. *Faith* in the adorable Trinity, Father, Son and Holy Ghost, as God has been pleased to manifest Himself in the sublime movement of revelation so graciously announced after the fall, and so wondrously fulfilled in the advent of the Son of God, and in the coming of the Holy Ghost, in the organization of the Church with her endowment of the means of grace, *this* was the condition in order to a new and spiritual life. This was the substance of the message delivered: faith in the facts of revelation as embodied in the Creed undermined heathen temples and thrones, and brought kings to bow before the Prince of life.

That the ministers of those times were solicited by the devil, in the guise of false philosophies, to bring the Gospel into harmony with their deductions, is readily gathered from the epistles of Paul and John; that the advances of these gnostics were resisted and answered in the yet clearer presentation of the truth, which, in the nature of the case, cannot be fused with the projections of the human reason, but must always be accepted in its own character and be interpreted from the bosom of its own plane, is equally true from these epistles. After the first century their successors had to contend with the same kinds of error presenting itself in new forms. When the State recognized Christianity and it gradually rose to a co-ordinate

power, new dangers and temptations arose. The State courted the favor of the Church, and as the Church was induced to compromise her doctrine and to abuse her functions, she weakened her influence and endangered her life. Amidst the throes of the old civilization and the rising into life and being of the new, the Gospel was put to the sorest tests. But many an Athanasius, St. Augustine, Chrysostom, stood true, resisted all opposition to the positive claims of Christianity, uncompromising to temptation and flattery from every quarter, and thus achieved great victories for the cross. In the proportion that the truth was yielded, covered over by glittering generalities, or it was sought to season it to suit the age, to that extent its power to renew the heart and mould the life were lost. As the Church gained her first and greatest victories in the centres of worldly power, so she was subjected to the greatest dangers in these quarters, and here her fair name and fame were first trailed in the dust.

In modern times preaching ought, in the main, to be what it was in the first ages of the Church. Error, though it assumes various garbs, now looming up in one form, now in another, is yet substantially the same in every age. Unbelief attacks revelation now in one of its central mysteries and now in another. It charges upon the Bible and its facts, as mailed warriors thrust themselves upon the battlements of their foe, only to be slain and help fill the moats wherein there lie already thousands who have furiously, but in vain thrown themselves upon the thick bosses of Jehovah's buckler. The scientists, for example, of our time, who go about to discuss the origin of man, and to question the service of prayer, delving in the earth with their faces downward, seeking to find a standard of judgment in the bowels of the creature by which to measure the Creator, when they ought to stand erect and look upward as God intended, so that light from above might illumine their paths, these scientists, we say, are doing substantially what the heathen did, in vain, for so many generations. They tried to discover whence man is,

and what profit he should have if he should pray to God ; but finally the "*wise men*" gathered around the "babe of Bethlehem," worshiped, and were satisfied.

But the theme of the preacher is not science. It is the Gospel. To this he has sworn allegiance ; this is the standard he is pledged to exalt. He is not called upon to reconcile the Bible with science, any more than the scientist must show that science agrees with the Bible. The Bible reflects God and His will in His approach to man for his redemption. This is a higher interest than any apparent mysteries, that have been or that may yet be found, covered up in the bosom of the material world. The scientist stands in the plane of the natural to pass upon the spiritual, whereas the spiritual is not only its own interpreter, being the higher, but it must also interpret the natural if there is anywhere a key to be found to unlock it. It is a dictate of common sense, as well as a principle of sound philosophy, that the lower cannot be a standard of interpretation for the higher, the natural cannot interpret the spiritual except as the spiritual first illuminates it.

Not this secularizing interest, or any other form of specious infidelity, ought to be allowed to divert the minister from steadfastly presenting the facts of redemption. In cities, where the demands of the gospel are met by all kinds of antagonizing errors and falsehoods, there is the greater need to guard against a diversion from his legitimate calling. There is always more or less temptation to be withstood. One age presents one series of temptations, and another will be distinguished by other phases of sin. The relation in which Church and State stand to each other brings with it special trials. Our own country presents aspects that are peculiar to it. While it takes into its capacious maw all kindreds, tribes, and tongues, and infuses into the general mass its own generic life, stamping its own character upon its citizens, there is such a diversity of sympathy, taste, culture, national and religious association and bias, such mental and moral characteristics, such a restless stir and disposition to

set aside the *old* and make all things *new*, that the true faith of the Gospel is in constant jeopardy. In the cities of this country this danger is doubtless most prominent. Here too, the number and diverse kinds of denominations and sects, the jealousies and rivalries between them, notwithstanding their frequent loud professions of sympathy with each other, and their efforts at co-operative work, the eagerness with which they seize upon each other's members, heralding their increase from the pulpit and in the press, the rage to be popular, to float with the current around, so as to secure the "run" for their particular church, all this, and much more besides, is demoralizing over against the effort of faithfully presenting the Gospel. Anything to be popular. Any expedient to win the masses. Costly churches are built. Debts load them down. Popular ministers are needed to raise the wind, to get up an interest, to start a revival, to draw the wealthy, not so much for their souls' sake, as for the delectable privilege, under the circumstances, of reaching their pockets. The choir must be first-class, not so much to lead in the praises of God in the use of substantial tunes and melodies, as to entertain, to draw. Entertainments must be provided. Cook-stoves, ranges, dining-rooms, the necessities to get up a first-class meal, are in some cases to be found in the churches. Tea-drinkings, grand suppers, fairs, lectures, concerts, stirring revivals, in the winter season, are common. Now and then a Japanese, Chinese, or big Indian in full dress, is exhibited by the congregation at twenty-five or fifty cents a "sight," who closes his talk with the "war-whoop" according to previous announcement. It might be a question, into which we do not care to enter, whether, while the sleepy looking Mongolian and the big Indian are brought forward to entertain the parishioners, or to fill a depleted treasury, or both, are not also exhibiting the type of ministerial and congregational piety, in the presence of which the performance takes place. The Sunday-School too must furnish its quota in the promotion of the general interest. Concerts, panoramas, exhibitions, which how-

ever, are not indiscriminately to be condemned. The topics discussed on the Lord's Day in many of the pulpits, judging from the advertisements to be seen in the Saturday papers, are not always upon squarely gospel themes. They often read like advertisements of quacks, who describe their wares with a flourish to arrest attention. The simple announcement of a gospel theme is too tame. The public, it is thought, will not be attracted in that way, and the public must be gratified. Thus expectation is raised, and then in the preparation and delivery of the sermon there must be studied effort to meet this expectation; but the effort more than once falls flat enough. True, the sober Christians in the congregation, who became God's children in the acceptance of the unvarnished Gospel, and who are desirous of being fed from the Master's table, may inwardly protest to this popular gospel and go away hungry as they came, but what of that? Such cases are not difficult to find. In order to the successful planting and propagation of the Christian Church, its objective as well as subjective side must be faithfully presented and maintained. The mysteries of Christianity must be made to challenge the faith of men, else it will never take deep hold upon them. The objective verities of our holy undoubted faith are the same yesterday, to-day, and forever. They are perennial and abiding like their Author. To own them as Divine, and to trust in them as the anchors of the soul, settle faith and make it firm in its roots. The subjective side is continually subjected to new conditions of thought and life, and it is difficult to maintain anything like a proper equilibrium in essential harmony with the objective facts of revelation, and so there is the continual tendency to bring down the objective, supernatural, churchly, and sacramental upon the plane of the merely natural, unsacramental, unchurchly. Cities once orthodox and churchly in the sense of ancient Christianity and of the Apostles' Creed, from which, as from centres of the Christian life and missionary activity, towns, villages, and the country in the distance were evangelized, are the first to fall

from grace, from the truth as it is in Jesus Christ. This is true of ancient, and we think also, of modern times. The great cities of early Christianity became corrupt in doctrine and the Christian life, before the interiors and borders of the country, and they became corrupt in the proportion that the objective in Christianity was yielded or suppressed, and the faith of men was displaced by notions, superstitions, rationalism, and infidelity. In the Middle Ages various human expedients were devised and substituted for the Gospel, and thus its essence and life were eviscerated, while the claims of the substitute were enforced by the forms of law, and the demands of authority. The Reformation was a successful effort to re-assert and re-establish the integrity, authority, and efficacy of objective revelation, and, at the same time, it was a demand that the life shall correspond with the faith professed. Hence the Creeds, confessions, catechisms, liturgies, and hymn-books of that period make due and equal account of both sides, the objective and the subjective, in Christianity. But in our day and country, especially in the cities, perhaps not yet so seriously in the rural districts, the objective, divine, churchly, and sacramental in revelation, in its concrete historical form, is sadly ignored, perverted, explained away, and the subjective is made to be the great power of God unto salvation. Our apprehension of this one-sided error may be summed up in the phrase, "religious exercises." Any representation of the Gospel now that has not in it as the distinguishing feature, the element of "Religious Exercises," fails to move the crowd, whatever else it may move. If it be a fact, that we have a one-sided presentation of the Gospel in our day, and that chiefly a subjective one, and this prominently in the cities, whose fault is it? The answer is plain: the ministry's. The ministry has fallen from grace in this matter, and the saddest feature is, that it glories in it, in part at least. The colleges and seminaries of the land are perhaps measurably at fault, because they do not devote themselves so heartily to the "Truth and to Learning" for their own

sake, as once they did, but are hastening almost with one accord to the plane of "Utilitarianism," thus ingloriously compromising their legacy, and selling their birth-right for that which is not bread.

But the people want "religious exercises," and they do not believe in the mysteries of Church and sacraments, nor in ministerial prerogatives. Well, to that we set the maxim: like priest, like people. If the ministry had not made shipwreck of some cardinal points in the faith, the people would not stand on the level they do. With many, ministers and people, Christianity is only what man makes it. The sacraments, the Church, ministerial office and authority, the Gospel with its power of life and resurrection, these, we are told, have no meaning in themselves. The Church embodies no gracious remedial powers, baptism is void of grace, the Lord's Supper is a reminder of Christ's death—only that, and nothing more; the ministry does not represent office above the layman. Thus we are informed in public by representatives of Westminster and Canterbury. This kind of bastard Gospel is the reigning genius of American city-Christianity, just now, and because it lacks the backbone of a firm and steady faith in the mysteries of the Gospel, without which it must always be weak, and weakest when it imagines itself strongest, it is able and ready to fall in with and use all kinds of agencies, and every instrumentality, devised by associations and organizations, Christian and un-Christian, reformers and evangelists, good, bad, and indifferent, hailing from whatever point of the compass they may, only so that they promise ability to stir the masses and arouse the Church to do her duty. But every effort induced after this fashion, must be a failure sooner or later. The Church cannot do her appointed work except as she is true to herself, her own mission and life. She must work with the means God has placed in her hands, and with no others.

These are some of the features of city Christianity in America just now. Over against this doubtful condition of things,

it is more or less difficult to stand firmly. But while there is this vapid foaming and froth, this insipid mushroom Gospel that grows up in a night, and is by nature unstable and transient, it must not be imagined that cities are destitute of true gospel preaching. That would be an egregious error. As to ministers and congregations (denominations may not be too readily classed as a whole; for there is diversity among them, though a number are substantially in the faith once delivered to the saints), there are those who stand fairly in and move forward on the plane of positive Christianity, in general harmony with the letter and spirit of the Gospel, as it was preached and lived in the best days of the Church.

Sometimes there rises a "tidal wave" that fairly sweeps the city, which is then sure to carry all that are unstable with it, and it even undermines some that would fain resist the current, but are not able, either because they have not sufficient root in themselves, or because they are caught up in the rush of the stream, and are fairly lifted out of their moorings. These last, when the flood subsides, again gravitate to their former positions, glad for their deliverance. Others, who were firm in their foundations, and so could not be moved, seeing now that the fruits of an apparently great movement, are neither so abundant in quantity, nor so good in quality as was supposed, nor such as the Gospel, in its steady day by day presentation, is accustomed to produce, settle down anew in their convictions in harmony with the general mind of the Church in all ages, that the words of Christ are still in full force for the conscience and the life: "So is the kingdom of God, as if a man should cast seed in the ground; and should sleep, and rise night and day, and the seed should spring up he knoweth not how, . . . first the blade, then the ear, and after that the full corn in the ear." God has a goodly number in every city among the ministry and laity, that have not bowed the knee to a spurious gospel, nor will they compromise his cause at the beck of the world, or prostitute his house for

secular purposes. "My house shall be called of all nations a house of prayer."

A distinguishing feature of the Church in cities is its wealth. It is wonderful to contemplate the amount of earthly treasure in the aggregate that here directly and indirectly is made to be a servant at the foot of the cross. While many a one in marrying the Spouse of Christ has not given her his chief affection, still centering his heart largely in his possessions, there are not a few who count it a high privilege to act as faithful stewards for His cause. Not only do many of the splendid temples, beautiful without, and neat, elevating, inspiring to mind and heart within, witness to the promptings of grace operative upon the hearts of His children; but the wonderful *charities* to be seen on all sides; hospitals many; homes for the aged, for male and female; asylums for the blind, deaf and dumb; houses of refuge, of correction; orphanages; missions, including temporal and spiritual work; soup-houses and dispensaries; libraries, etc., etc., some of which receive State support, but most of them originated, supported, and managed from motives of Christian duty, *all* testify to the divine gift of charity. There are, for example, in Philadelphia, two hundred and fifty organized charities. So of other cities, in this and in other countries. Many of these charities have been endowed in whole or in part by God's people. Thousands of dollars are contributed annually toward their support, besides the large amounts given directly to the poor. It is wonderful to see how the mercantile interest is made subservient to the establishment and spread of the Gospel, and to the founding and support of the varied charities that cluster around the Church, as the true mother of man appointed by God to relieve his sorrows. Heathenism is cruel, heartless, homeless. Here, "Man's inhumanity to man—makes countless thousands mourn."

But when the Gospel began to do its work for the race, the heathen was taught with more emphasis than Judaism could teach him, and upon a grander scale, the lesson that, "He that

giveth to the poor lendeth unto the Lord ; and that which he hath given will he pay him again ;" especially in that benediction of grace that bringeth quiet to the soul amid the restless throes of life.

Not only the wealth of cities is largely enlisted in promoting the work of the Church, but its culture and learning now, as in the past, are powerful auxiliaries in its lay as well as official work. Cities afford the broadest range for presenting the Gospel, and the largest scope for benevolent work. Sympathy and love for the poor and sorrowing can here be cultivated on the broadest scale, for the subjects of charity meet you on every side. The poor must be seen, their squalid condition looked in upon ; their needs made eloquent by tears and entreaties, before charity will accomplish its perfect work. Hence cities furnish some of the noblest examples of humble piety in the stated alms that relieve the sorrows, and cheer the hearts of the deserving poor. "The poor ye have always with you."

For missionary work, cities are undoubtedly *first* in importance. To plant the tree of life in the midst of this sin-stricken world, cities must be the natural starting points. Any great enterprise, secular or religious, must enlist the interest of, and secure a foothold in, the centre of the world's activities in order to secure decisive results. To begin with the borders, and to be content with skirmishing on the outskirts of the enemy's territory may be easiest, as it undoubtedly would have been for the Apostles ; may risk less dangers, involve less self-denying toil and persecution, but it will also be a warfare less fruitful of great victories for Christ and his cause. The ministry of the Apostles and of those who succeeded them must be accepted as the wisdom of God upon this subject. "Beginning at Jerusalem." The seed must be sown in the capital of Judaism. Even here the wrath of man shall praise God ; He who was despised and rejected of men, founded His Church and established the first congregation upon the site and under the shadow of the Old Testament temple, the true type of the "body of Christ, the fullness of him who filleth all in all."

The Church gains a foothold first in the heart of the world's life. For this work she is commissioned and endowed, and she has the inspiring word of her Lord to nerve her for the conflict: "The gates of hell shall not prevail against my Church." Here she will have to meet the enemy in his strongholds and contend with him at great disadvantage. Persecutions from the devil and his allies and agents in the form of organized secular and religious powers; fire, prisons, sword, banishment, torture, death, may each and all have to be met in turn; but the victory shall be won.

What an undertaking to carry the Gospel to Rome! How dark the sorrows; what pools of blood; what tortures and deaths; what ravages in the homes and hearts of the saints, before the crown of Cæsar is laid at the feet of Christ! When a foothold is gained, the enemy will be subdued to loving obedience, else he will be used by the Master-builder as scaffolding to assist in rearing the temple for God and His praise. Now culture, wealth, science, merchandise, social and political power, will be hands and arms in furthering the mission of love and peace among men. When the main streams are in their proper channels and under control, the tributaries can be managed; they will naturally follow in the right course. To the extent that Christianity permeates the leading elements of society will it be possible for a country, and the world at large, to be successfully reached. Without this, it must at best be but a slow, if not an almost hopeless task. But by the aid of the centres of the world's life was it intended to reach out upon the world at large. This is implied in,—“beginning at Jerusalem.” Certainly, so far as the facts go, successful missionarying has always proceeded upon this basis. In our times, in view of the divisions that obtain in the body of Christ, denominational work and progress is efficient in proportion as it embraces church activity in central localities. Any denomination that systematically, whether from indifference to the work of missions in cities, or from fear of demoralization by contact

with city civilization, or from a supposed want of means for the work, or from lack of suitable missionaries to begin and to successfully prosecute the work, fails to lay hold upon this divinely indicated primary sphere of Christian missionary labor, is destined to have a proportionately weak, limited, crippled, denominational life. It may be catholic in theory, but in such case fails to be consistent with its principle. Christianity is catholic in the basis of its life, but where its genius apprehends any branch of the Church, it will urge to the application of the principle upon the broadest scale. The life must manifest itself. Policy, expediency, are here out of the question. Paul did not go to Greece and Rome, nor St. Mark to Alexandria, to plant the Church, except with the undoubted conviction that they had a mission to those people. Those branches of the Church that have pursued this policy, are doing a great work for the cities, receive with open arms the multitudes that continually flock into them, and are a great source of help to the weak in their own land, and help to evangelize the heathen.

Any observer knows, that a large proportion of active business talent, as well as great numbers of the laboring classes of both sexes, are continually moving to the larger towns and cities. Not to husband this material is annually an immense loss. But it is not enough to provide for this influx, if even this could be successfully done, which is simply impossible in the larger places where the population is spread over miles of territory, unless there be a goodly number of well-organized congregations judiciously located to gather in all these hundreds that regularly come, which, however, in regard to some denominations, is notoriously not the case. There are denominations that have no churches at all in many of the larger towns and cities of the country. Any Church that has a mission in this or any other land has a mission in the cities. While it looks after any of its sheep scattered over the rural districts, it must establish itself in the larger places, else its mission will be only a half-way one. Those denominations, whose main strength lies

in the rural districts, are regularly sapped of much of their material, if their wants are not provided for by the churches organized by the same denominations in the great marts of trade. Any one, not having given the subject special attention, would not be able to form even approximately a correct judgment in regard to it. The writer knows of a denomination (and there are others), that for years has furnished *hundreds*, nay, *thousands*, of substantial members, male and female, from the towns and rural districts of the country for the different denominations and congregations in the larger towns and cities, and in many of these congregations into which this material has been gathered, it is now, and has been, of the most substantial membership. It is surprising to be told, that a majority of the leading business firms in Philadelphia, for example, are constituted in whole, or in part, of those who came from the country.

In one of the principal business streets of Philadelphia, Market street, for thirteen squares, including the leading business part of the street, largely wholesale, three-fourths of the firms are in whole, or in part, from the country. Many of these people came to the city as clerks, salesmen, laborers, and by habits of industry and economy learned under the parental roof, and by faithfulness to Christ and His Church in which they were nursed and trained in their childhood and youth, in the bosom of the educational system of religion set forth in the Old Testament, confirmed by the teaching and self-practice of Christ and His apostles, and distinguishingly prominent in the first ages of Christianity, resurrected in the time of the Reformation, and still clung to and inculcated by the best elements of Protestantism—by their ingrafting into Christ in infancy in the holy rite of baptism, and by the Christian nurture vouchsafed to them in their early years,—we say, *on this account*, many of them have been pillars solid and reliable in the Church, ornaments to society, an honor to the State. With such elements to begin with, it were a comparatively easy

matter, under proper missionary guidance and efficient laborers, for any branch of Christ's body that is not dead, but living, having an abundance of vitality, to organize itself in such places as are yet beyond the sphere of its Christian labor. If repentance for past neglect is not delayed in the case of such as are guilty in this matter, there may still be mercy, and God may give large prosperity to those who begin late, if they count the reward not of merit, but of grace.

ART. III.—CONFIRMATION IN THE REFORMED CHURCH.

BY REV. PROF. J. H. DUBBS, A. M.

THE rite of Confirmation is justly regarded by the German Reformed Church as a service of the highest interest and importance. So prominent is the position which it occupies in the order of our worship, that we cannot conceive of its abrogation without a radical change, not only in our religious opinions, but in our social life. Our members generally look back with peculiar pleasure and affection to the day of their Confirmation, and the remembrance of the vows there proffered and the blessings there received, remains to cheer and strengthen them in all the vicissitudes of life.

In certain other branches of the same historical confession the case is very different. In the Reformed Dutch and Presbyterian Churches, for instance, the rite of Confirmation is not only practically unknown, but the word itself has an evil sound; it is regarded as a relic of prelacy, or of popery itself; and any attempt at the general introduction of the service would be strenuously resisted.

*The existence of such antagonism between several branches of the same historical confession, which are in many respects so closely allied, constitutes, in itself, a subject of no small interest and importance; but our present theme is considerably more extensive, and involves an inquiry both into the external history and the religious significance of the rite of Confirmation in the Reformed Church.

Prior to the Reformation, Confirmation (Ger. *Firmung*) had come to be generally acknowledged in the East and West as one of the Sacraments of the Church. As the early Church had declared, that every sacrament must have the authority of Scripture, it was usual in the Roman Church to defend it by referring to the well-known passages in the Acts of the Apostles, in which it is related that the Apostles laid their hands on the Samaritans and the Ephesians after they had been baptized, that they might receive the Holy Ghost. The Greek Theologians, on the other hand, acknowledged that the sacrament had no adequate Scriptural authority, and based their arguments in its favor on the unanimous testimony of tradition.

Yet, though Confirmation was so generally acknowledged as a Sacrament, it was by no means firmly established in the faith and affections of the people. This was owing partly to the fact that the bishops, who claimed its administration as their special prerogative, in many instances entirely neglected to perform it. Most of them were princes of the empire, full of business and cares of state, who had neither time nor inclination to visit parish churches for the sole purpose of administering confirmation. Some of them appointed suffragans (Ger. *Weihbischöffe*), whose sole function it was to perform this duty; but the practice was not approved by the Pope, and was soon discontinued. As the sacrament was not considered essential to salvation, the people were easily reconciled to their deprivation; and, as is said to be still the case in some parts of France, there were many churches in which no confirmations had occurred within the memory of the oldest inhabitant.

Besides all this, the original significance of the sacrament was greatly obscured by a number of additional ceremonies, which were attached to it, and which might easily be misunderstood and made the subject of ridicule. The Catechumens appeared before the bishop, accompanied by their sponsors. The bishop then dipped his thumb into consecrated oil, and made the sign of the cross with it on the forehead, nose, ears, breast, and, in the Oriental Church, the feet of the candidate; then kissed him affectionately with the words: *Pax tecum!* and concluded by giving him a sharp blow in the face. The latter portion of the ceremony, which, of course, referred to the trials and persecutions which the neophyte would be called to endure, was often in Germany the signal for loud and prolonged laughter. The actual laying on of hands had been entirely discontinued.

The Reformers were unanimous in rejecting Confirmation as a sacrament, because, as they said, it lacked the "marks of a sacrament," and because, in their opinion, it detracted from baptism. Melancthon declares it to be "an abominable ceremony," and Calvin calls it "*abortivam sacramenti larvam et injuriam baptismi.*"

Yet, though the Reformers were thus unanimous in rejecting Confirmation as a sacrament, it was felt at an early date that something was needed to take its place. Calvin himself says (Inst. III. 19): "I sincerely wish we retained the custom which I have stated was practiced by the ancients, before this abortive image of a sacrament made its appearance. For it was not such a confirmation as Romanists pretend, which cannot be mentioned without injury to baptism; but a catechetical exercise, in which children or youths used to deliver an account of their faith in the presence of the Church. Now it would be the best mode of catechetical instruction, if a formula were written for this purpose, containing and stating in a familiar manner all the articles of our religion, in which the universal Church of the faithful ought to agree, without any controversy:

a boy of ten years old might present himself to make a confession of his faith; he might be questioned on all the articles, and might give suitable answers; if he were ignorant of any, or did not fully understand them, he should be taught. Thus the Church would witness his profession of the only true and pure faith, in which all the people unanimously worship the one God. If this discipline were observed to the present day, it would certainly sharpen the inactivity of some parents who carelessly neglect the instruction of their children as a thing in which they have no concern, but which in that case they could not omit without public disgrace: there would be more harmony of faith among Christian people, nor would many betray such ignorance and want of information: some would not be so easily carried away by novel and strange tenets; in short all would have a regular acquaintance with Christian doctrine."

It will be observed that in this passage, which is often quoted as Calvin's testimony in favor of Confirmation, the great Reformer has nothing to say in favor of the laying on of hands; and though it is sometimes said that Calvin practiced Confirmation at Geneva, it may well be doubted, in the absence of other evidence, whether the Genevan service was anything more than the public profession of faith, which is still required of candidates for Church membership by some of the Presbyterian churches.

There seems to be some difference of opinion as to the locality where the Protestant rite of Confirmation first began to be practiced. Herzog mentions Pomerania; but Dr. Schinke, in Ersch & Gruber's Encyclopædia, declares that the rite was first introduced in 1540 by Joachim II. of Prussia, whose order of worship had been reviewed and approved by Luther. In subsequent editions of the same Liturgy the service for Confirmation was however omitted, in consequence of the bitter opposition of the people. When we consider the fact that the Reformers insisted so strongly on the universal introduction of catechetical instruction, it certainly seems strange that the rite

of Confirmation, which appears to be the only natural and proper conclusion of the catechetical course, should have been so slow in making its way. During the Thirty Years' War Confirmation went almost entirely out of use as a church-service; but some pious families practiced the laying on of hands, in imitation of the patriarchs of the Old Testament. When the celebrated Spener became Superintendent of the Churches in the diocese of Frankfurt in 1666, he could only find a single church in which Confirmation was practiced; and there it had been introduced by one of his immediate predecessors. "The continuance of Confirmation," says Herzog, "was preserved by pietism." The rite appealed to Spener by its awakening influence; he believed that the great majority of nominal Christians needed such a renewal of the baptismal covenant as it involved; and mainly by his influence its re-introduction into the Protestant churches was "so rapid that it seemed as though a general desire existed for it." The civil authorities laid hold of the matter, and sanctioned the rite by legal enactments, so that it soon came to be regarded as a civil no less than a religious ceremony—like the ancient assumption of the *toga virilis*, a public recognition of the passage of the individual from childhood to youth.

"The Reformed Church," says Dr. Schinke, who is evidently a Lutheran, "was very slow in adopting Confirmation, and only came to appreciate it as she practically learned to value ceremonies as symbolical representations of religious ideas and emotions, and as a means of awakening and strengthening them." Elsewhere he says that Confirmation was not universally introduced into the Reformed Churches of Germany before the beginning of the present century.

It is very certain that the rite of Confirmation had been thoroughly domesticated in the Reformed Churches of Switzerland and the Rhine provinces before the beginning of the emigration to America; for in the earliest records of our oldest churches, whose founders were generally natives of those countries, we

find regular entries of confirmations. A number of catechisms, to be used in preparing candidates for Confirmation, were prepared by some of our oldest ministers, and several of these contained a selection of Hymns for Confirmations. There were controversies concerning the character and significance of Confirmation; but so far as we know, the expediency of maintaining its practice has in this country never been called in question. The practical question which confronts us is, therefore: In what light should confirmation be regarded in the Reformed Church?

We think we may safely say, that our views concerning the origin and importance of the rite are considerably in advance of those of the Reformers of the sixteenth century. The latter in every instance speak lightly of confirmation, calling it "a mere *adiaphoron*," or "a ceremony of admission to the Lord's Supper." Vid. Turretin 17, 23. They insisted also that the laying on of hands, as practiced by the apostles was simply a means of conveying the supernatural gifts (*charismata*) of the Spirit, which naturally fell away with these miraculous manifestations. In these respects we believe the Reformed Church in the United States, in common with the Evangelical Church of Europe, stands on higher grounds. Herzog says: "Protestant polemics should never have allowed itself to accept the declaration that the passages in the Acts concerning the laying on of hands did not refer to the Holy Ghost, but only to the special gifts of the Spirit in apostolic times." Ebrard says: "The justification of our present rite of Confirmation is certainly found in Acts viii. 14-17, as showing by way of analogy that baptism finds its proper completion in the laying on of hands."

The service of Confirmation, according to the "Order of Worship" of the Reformed Church, is of a two-fold character: it involves, first, an act of consecration, and, secondly, an act of benediction. It pre-supposes that the germ of the new life, which was implanted into the soul by baptism, has been pro-

perly developed by Christian nurture; it therefore includes a free and personal assumption of the baptismal vow, a renunciation of the three great enemies; a profession of faith in the Lord Jesus Christ; and a life-long consecration to His blessed service.

The central and essential part of Confirmation is, however, the laying on of hands. By this means the Church not only expresses her approval of the profession which has just been made, but actually claims to impart "in larger measure the Holy Ghost, by whose help alone we are able to live holy and obedient lives."

We do not hold that Confirmation is a sacrament, in the accepted sense of the word; it is rather the crown and completion of the sacrament of baptism. But surely we can say with Ebrard that "it is a mystic, sacramental act," or with Melancthon, when speaking of ordination, that "it partakes of the character and qualities of a sacrament." It springs out of baptism, and we cannot dispense with it without mutilating the sacrament. The Reformed Church is therefore fully justified not only in refusing to regard Confirmation as an empty ceremony, but in considering it a precious treasure, to be carefully guarded and safely transmitted to subsequent generations.

ART. IV.—JEWISH ANTAGONISM TO CHRIST.

BY REV. R. LEIGHTON GERHART.

ALL great 'events have their roots running back into the obscurity of the past. The crucifixion of Christ was not brought about by the circumstances of a day, but was the result of forces at work in Judaism for ages before. Study of the Old Testament dispensation confirms us in this opinion. In the light shed by the Redeemer we perceive its incompleteness, the necessity for its destruction, and the promise which it holds of spiritual good, not for one nation only, but for all nations,—we see its harmony with “the truth as it is in Jesus.” But projecting ourselves into pre-Christian times, and shutting our eyes as much as possible to the world as seen through any other medium than that afforded by Jewish life, the scene changes. We become conscious that the oracles of God are clothed in forms which to the *natural understanding* could not fail to develop the false Messianic conception that prevailed at Christ's advent, and was the cause of His denial and crucifixion. Of the many elements in the religion of the Jew, which were most powerfully active in bringing about this result, there are three which rise before us with special prominence, and to them we invite attention. All, it will be readily seen, tended to direct the thoughts and energies to earthly instead of spiritual subjects, thus disqualifying the mind for recognition of the Lord in His true character, and from perception of the real nature of the kingdom which He came to establish.

First: The Old Testament only in the most incidental manner refers to a future world, and never represents the kingdom of Israel as reaching its consummation beyond the grave. This

is most perceptible in the Pentateuch, which, in the estimation of the Jews, ranked first in authority among their sacred writings. Here there is no mention of the resurrection. So total is this want that in His controversy with the Sadducees our Saviour is compelled to quote a passage which does not do more, as Dr. Smith remarks, than suggest an inference on this great doctrine. The Jews undoubtedly believed in the immortality of the soul and the resurrection of the dead, but they could deduce no argument from the teaching of the first and greatest of their leaders in support of the position. Through other parts of the Old Testament, however, runs an undertone clearly indicating the existence of this belief when they were composed. It crops out frequently in expressions such as, "the righteous has hope in his death," and the exclamation of David, lamenting the death of his child, "I shall go to him but he shall not return to me," and is plainly stated in Isaiah xxvi. 19, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." But while there are passages of this kind, there are also others, in Ecclesiastes, the book of Job, and elsewhere, which contain such gloomy expressions concerning the silence and vacancy of the grave, as to give occasion for the belief, uttered even in our own day, that the Old Testament Scriptures do not teach the immortality of the soul. A view which gained such strength with the Jews as finally to culminate in the formation of one of the most powerful and highly cultured of the Jewish sects, the Sadducean, with which it was not a minor point of faith, but the distinguishing tenet. Even with those maintaining an opposite view there appears to have been no sense of its connection with the work of the Messiah. He was never pointed out as the destroyer of death and giver of a higher existence beyond time. His work was on earth, His kingdom on earth. Belief in a future existence ran parallel with the expectation of His advent, and was not woven into the

very texture of that hope. So little essential connection was felt to exist between this great doctrine and their religion, that the high priest's office, in the time of our Saviour, was successively filled by two who denied the resurrection, without exciting sufficient feeling in the nation to induce their removal. Our surprise at this is deepened when we remember what a cardinal point of faith it is with us, and how entirely the state of the soul hereafter is regarded as turning on its present relation to the Redeemer. To us the results of His work are only there to appear in full glory; and we cheer ourselves with the thought that even the highest blessings conferred on us now by Christianity, inestimable as they may be, are, in truth, but foretastes of what is to come. In our words, thoughts, and actions, in our sorrows and joys, the hope set before us in eternity is active with vivifying power;—life would be nothing without it. Yet this well-defined hope the Jew had not; even the belief that he had was vague and unsatisfactory.

Second: The benefit promised for obedience to the law of God was so generally spoken of under earthly, material forms, that the real nature of the blessing to be conferred on Israel was overlooked. The view that sorrow and suffering are necessary conditions to growth in grace, that faith is one of the surest pledges of persecution and conflict, and that the most awful calamities are often the truest signs of Divine favor is but faintly intimated in the Old Testament. That truth is one of the distinct characteristics of the revelation of the New Covenant. Christ gave suffering a new character. He poured light into the grave, and glorified affliction. Hence with the apostles and early disciples there is rejoicing under persecution. Peter calmly sleeps in prison, chained hand and foot between two soldiers, though the next day, so far as he can judge, is to see his execution; Paul and Silas, in the midst of the earthquake, pour forth their souls in songs of praise to God; John in the prison-isle of Patmos has his vision of heaven, and some of the most glorious utterances of the Apostle to the Gentiles are written while awaiting

trial and judgment at Rome. The contrast which David presents is striking. He pours out his strain of complaint unsupported by any perception of it under another form than that of a misfortune. Strong bulls of Bashan beset him, gaping upon him as a ravening and roaring lion, his strength is dried up like a potsherd, his tongue cleaves to his jaws, he is in the very dust of death. The one thing which supports him is the belief that he will see the goodness of the Lord in the land of the living; words not to be understood in that spiritual sense in which the Christian would apply them, but as referring to material good, to be enjoyed in this life.

The withholding of this is, in the Old Testament, continually recognized as a mark of Divine anger, while prosperity and happiness are looked upon as true signs of God's approbation. Pestilence, famine, defeat in war, sickness, are directly attributed to some particular sin, and are thus invariably shown. Examples innumerable occur throughout Jewish history. Saul is rejected on account of disobedience; a fearful pestilence follows David's numbering the people; the idolatry of Solomon entails the division of the kingdom; the sin of Jeroboam involves his overthrow; three years' drought is the direct offspring of Ahab's wickedness. This side of the Scripture is more apparent even in the prophetic books than elsewhere. The captivity is presented in no other light than as a punishment for the apostacy of the nation. "Wherefore, thus saith the Lord of Hosts, because ye have not heard my words, behold I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar, the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing and perpetual desolation." Jer. xxv. 8-9. Repentance will immediately ward this off. "Turn ye again, now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you and to

your fathers for ever and ever: and go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt." Jer. xxv. 5-6. And while this is the reward of repentance, consistent adherence to the law of God will be even more signally recognized. "Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants and his people. But if ye will not hear these words, I swear by myself, saith the Lord, that this house shall become a desolation." Jer. xxii. 3-5.

Through the whole Old Testament runs this line of thought, until misfortune under all forms becomes so identified with sin, and happiness and prosperity so associated with faithful adherence to the covenant, that it became almost impossible to conceive of their being sundered. We hear even the disciples inquiring of Christ as they pass a blind beggar, "Who did sin, this man or his parents, that he is born blind?" That the affliction of the poor fellow might have sprung from another cause, did not occur to them.*

Third: In full harmony with the earthly character of the blessings promised for obedience to the covenant, we now find even the most spiritual of the prophets speaking of the Messiah

* Want of space prevents us from considering those passages which speak of affliction as a refining fire, and the chastening of the Lord as that of a father who punishes his son for his benefit. We can only direct attention to what appears to us to be the *general* tone of the Old Testament when speaking of affliction and sorrow. Its character in this respect is strikingly seen when contrasted with the spirit pervading the New Testament, which is pre-eminently that embodied in the words of Christ: In this world ye shall have tribulation, but be of good cheer, I have overcome the world.

and His dominion under the form of an earthly kingdom. Taking up the Church under the figure of Jerusalem, "beautiful for situation, the joy of the whole earth," the prophets unfold to its fullest extent the idea of a queenly city, ruling over and ministered to by the whole world. The thought thus embodied becomes more realistic as the topography of the surrounding country is taken up and made the vehicle for the conveyance of some truth. The valley of Jehoshaphat, the mountains of Lebanon, the desert wilderness, the sea, all play their part in fixing the eye upon the central figure, Jerusalem. Thus also the nations of Egypt, Assyria, Babylon, Greece, together with the lesser tribes, dwelling on the borders of the Promised Land, the people of Philistia, and Phœnicia, of Edom, Moab and Ammon, with many others, by their specification aid in producing the same effect.

The salvation and righteousness of the Lord shine out from the temple, and never, however wide is the prospect of blessing for the surrounding nations, is it dissociated from the Holy City. Christ was the first to speak the word of disenchantment, and that too to an outcast Samaritan: "Woman, believe me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father." Even during the darkest period of Jewish history, the captivity, when the prophet breaks out, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee," it is of Jerusalem he speaks. Her walls and towers, lying low in the dust, are to be rebuilt, are to catch once more on their glorious summits the first light of the morning; her desolate and waste places are to be repaired, and heathen scoffers are to recognize her queenly power once again.

The share which the Gentiles are to have in the promised blessing wonderfully emphasizes this idea of sovereignty. The strangers are to stand and feed her flocks; the sons of the alien are to be her vine-dressers and plowmen. The kings of the earth and forces of the Gentiles are to throng her gates, closed

neither by night nor day, to minister unto her. They are to come not as equals, but as subjugated people. "The sons also of them that afflict thee shall come bending unto thee; and all they that despise thee shall bow themselves down at the soles of thy feet." Thus it is to be with those who submit, while of the unyielding, it is said, "the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." Every figure which a warm Oriental imagination can suggest is used to build up this glowing conception. The glory of Lebanon, the fir-tree, the pine-tree, and different precious woods are to beautify the sanctuary. The white flocks of Kedar and rams of Nebaioth are to come up with acceptance to the sacred altar. Even the waves are covered with ships from Tarshish and the isles of the sea, steering for Jerusalem, like a cloud of white doves flying to their windows.

All this glory culminates in the radiant figure of the coming king. His name is Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. He is to sit upon the throne of David, and rule the kingdom, ordering and establishing it with judgment and justice forever, his majesty and power continually increasing. Out of the ivory palaces, which are his habitation, we see him issuing, his garments smelling of myrrh, aloes and cassia. In the prime of manhood, his fresh, healthful beauty far outshines that of the children of men. His countenance beams with joy, while words of wisdom and truth, enchanting with the perfect harmony of their utterances the ears of those about him, flow in a stream of grace from his lips. Girded with the sword of power that flashes, we can suppose, like Excalibur, he rides prosperously, clothed with truth, meekness, and righteousness. With gladness and rejoicing the daughters of kings in costly apparel encircle him, the queen in gold of Ophir is by his side, while princes and great ones of the earth attend his progress. Before such a picture, it is not to be wondered that the Man

of Sorrows was forgotten, that the strain of deepest sadness, pervading the prophetic utterances, was passed by. Like the plaintive breathing of a flute, mingled with the thrilling blast of a trumpet, it was unheard. Like the faint blue vein which often marks the fairest Carrara marble, it was willingly overlooked.

The circumscribing of his life and of the work of the Messiah to this world, the presentation of the blessings to be derived from his religion in the form of earthly good, together with the glorious picture of earthly sovereignty embodied in the expected king, gave full opportunity for the luxuriant growth of wild dreams which dazzled the heart of the Jew, and prevented him from seeing the inner spirit of his faith. Judaism was for him an eternal thing, to be superseded by nothing better. The Temple was never to crumble to ruin, nor was the smoke of the sacrifice ever to cease. That the Promised Land, the Temple, and the nation itself, were but types of something infinitely more glorious which was to be realized in every land and in all nations, appears not for one moment to have troubled the repose of his blissful anticipations. In the promises of his religion he saw only what appealed gratefully to his ambition, pride, and sensuous desires. He was oblivious to the fact that, when gathering up his robes he shrank contemptuously away from contact with the mail-clad Gentile, he was nursing in his own heart the very evil which filled him with abhorrence. For the noble Cæsar and the brutal Herod, in their aspiration for power and lust for dominion, were but expressions of that same self-will which prevented the Jew from seeing the true nature of Christ's sovereignty.

That the words of the prophets should have led the Jews astray need occasion no surprise, nor need we wonder that God did not reveal His purpose under a form that could be understood by all. Where there is no susceptibility for the spiritual, there can be found no medium for its conveyance. The North Pole is no more surely defended by its thousand

miles of ice from the approach of bold adventurers, than is the soul under such circumstances from the advent of truth. Every form of expression then becomes an effective instrument for its more complete debasement. It is useless to inquire: "Why speakest thou to them in parables?" Whether a parable or not a parable, spiritual ideas presented to such persons are as pearls thrown before swine. But those who had experienced a real sense of the inherent sin and weakness of humanity could not escape having their eyes opened to a broader prospect. Like Paul, like Augustine, like Luther, craving for reconciliation with God, with self, and with duty, would allow no rest until it had been found in its true source. To such persons Old Testament education was wonderfully adapted to quicken and develop true apprehension of the Lord. In almost every act of daily life the holiness of God and the sinfulness of man was emphasized, while the need of reconciliation and the way of atonement was continually displayed before their eyes in the whole Temple service. The very silence of the Scriptures concerning the future world would excite deeper longing for more complete revelation, and more implicit trust in God as the only source of hope. While the profound conviction which comes to the heart of every one who possesses any susceptibility for the spiritual, that things of this world have no real power to satisfy the demands of our higher nature, and give what all desire, rest and peace, would quicken their apprehension and enable them to perceive in Christ a greater glory than the riches and power which were so often used by the sacred writers to clothe their idea of the coming king. That the symbolism of their religion and the utterances of the prophets would be clearly comprehended, was not to be expected, for prophecy can be fully understood only in its fulfilment, not before. While seeking, therefore, for those elements in the Old Testament dispensation which may be pointed out as the cause of Israel's blindness, we must regard that whole order of life as the one best adapted to develop in our fallen

humanity the lofty spirituality of a Mary, a John, and a Peter, and of making possible the advent of Christ. We must regard it in that light, even though so large a body of the nation was lost in attaining the end.

In the spiritual as well as in the moral and physical spheres of life there is always, apparently, a great waste of material in the production of anything very precious. The countless millions who went to form the Greek nation lived, died, and are as completely forgotten as if their existence was a matter of no importance whatever. They imparted no impulse to history; but that whole nation was needed to produce a Plato, a Homer, a Demosthenes, a Phidias. In them, and in men of their character, is found the meaning of the countless myriads that lived and passed away without leaving so much as a tombstone to recall their memories. In all the diversity of their character, in all the variety of their pursuits, in all the mingled good and ill revealing itself in their conduct and life, they were needed in order that thought might be born in Plato, Homer, Demosthenes and Phidias. So the seed grows, develops a plant, expands broad leaves to heaven, drinks in the sun and rain, for months, perhaps for years; in the end we pluck from it a single flower to charm the eye, or distil from it a single drop of subtle power to alleviate pain and strengthen the drooping heart. So we may regard all Israel in its good and evil, in the negative and positive influences which it exerted, as necessary in order that the pure flower of perfect womanhood might appear, and Christ be born.

The presence and activity of evil both within the Church and out of it conditions the development of holiness. The world exerts a quickening and preserving influence on Christianity. It may be compared not only to the wave that threatens to wreck the ship, but also to the sea that bears up the bark as she speeds on her course. By the heart-touching appeals for instruction, sympathy and support, which the world continually makes to the followers of the Lord, it excites disinterested love

and self-denial; by its awful presentation of the degeneracy to which self-will leads, it utters an admonition which none can hear without dread; while by enmity and persecution it evokes a concentration of energy, an elevation of self-consciousness, a calmness of patience, and a resoluteness of purpose, distinctive of highest personality. Evil was active to the same end under the Old Testament economy. There, however, we find it instrumental not only in the formation of personal character, but also in the advancement to a clearer consciousness of the Messianic idea. The gradual unfolding of this conception keeps pace with the progress of the nation, and in many instances the stages of its advance are significantly coincident with the great epochs in the history of the people and the outbreak of new forms of corruption among them, thus being elevated to a higher plane by circumstances and events altogether uncongenial to its spirit. Not until the establishment of the monarchy, which was set up in direct opposition to the will of Jehovah, is the Messiah portrayed as a king, riding in peace, girt with the sword of power. Not until the prophets are persecuted and treated with all indignity, and, though innocent, appear bearing the sins of the people, does there arise in full vision before them a suffering Redeemer. Moses, pre-eminently a prophet and law-giver, sees Christ the same, and says: "A prophet shall the Lord your God raise up unto you of your brethren like unto me." And this "like unto me" is being repeated continually in the lives of Israel's greatest leaders. With none more so than with David. From him, the shepherd-king, we have the exquisitely beautiful psalm: "The Lord is my shepherd, I shall not want." From the depths of his own anguish David prophesies: "They pierced my hands and my feet. I may tell all my bones; they look and stare upon me. They part my garments among them, and cast lots upon my vesture." (Ps. xxii. 16-18.) When the waters of sorrow roll over his own soul, he utters those other words directly applied to Christ: "The zeal of thine house hath eaten me up; and the reproaches

of them that reproached thee have fallen upon me." (Ps. lix. 9.) And: "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." (Ps. lix. 21.) While from the abundance of his hope in God, born of innumerable blessings, he sings: "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures forevermore." (Ps. xvi. 10, 11.)

The prophets, in their own lives, prefigured Christ. In them Christ cast His shadow before. This could not be other wise, for they were governed by the same principle that animated Christ, the will of God, hence could not but prefigure Him when called upon to endure temptations and trials even in a remote degree resembling those suffered by the Lord. Their own experience thus became an inexhaustible well from which they drank themselves and gave to others. In many ways our capacity for experiencing is shown to be the gauge of our capacity for knowing. And for our breadth of understanding and many-sidedness of character we are indebted to the vicissitude of our lives, which by forcing us into scenes and circumstances of varied nature called into play faculties which, had the tenor of our lives been more even, would in this world forever have lain dormant. Those who go the tread-mill of limited and unvarying duties become by necessity narrow-minded. The soul, if true to itself, grows full, round and perfect, by passing through many changes. It is not the sunlight alone that makes the luscious grape what it is. From the darkness of stillest night, and the light of the morning, from the dew of the early day, and the breath of the storm, from the warmth of summer-heat, and the frost of winter-cold, it draws sweet influences and grows toward perfection. The sun alone would burn and blacken it, and dry up its juice; the night alone would mildew and rot it, filling it with bitterness; the storm would crush it; the frost

would bring it to an untimely end; but as the days go by, it passes through many changes, and grows full of juice and of a spicy sweet flavor, and beautiful to look upon and fragrant; at last it hangs amid the dying leaves of Autumn ripe,—fit for the lips of the heart's first love. Thus the various elements in Judaism, good and evil, lent their aid to produce the assembly of noble and spiritual men and women who welcomed Christ at His advent. Thus they ripened through time and change, and when the Lord came, He found them perfect, the souls of His redeemed, the grapes of God.

When speaking of "the false Messianic conception of the Jew," we must, however, draw a broad line of distinction between the effect produced by a thought held in a general superficial way, as most thoughts seem to be held, and the effect produced by one which can be seen in its incipient stages of growth in the very childhood of an individual, and which grows with his youth and manhood until it becomes the ruling idea of his life. In the first instance, the thought can be banished with comparative ease by a forcible argument, and a second made to usurp its place; in the second, however, the task can only be accomplished by a long, slow process, and then not without great struggle and pain. The difficulty is increased ten-fold when the idea, whatever it may be, is national, and not merely individual; when as a national idea it appears in the very germ of the nation's life, and from that point begins to develop, moulding the mind of the people as they increase in numbers, wealth, general culture and intelligence, animating their customs and manners, characterizing their religion, and in every function of the State and Church exerting itself with formative power, and thus continues to live, asserting its dominion with fuller and more tyrannous will from day to day, until centuries roll themselves into ages, and years are counted by thousands. Under such circumstances the idea nets its fibres into the very core of the heart and root of the brain, subordinating to itself reason, intuition and emotion, to eradicate which is almost

equivalent to tearing the heart out of the bosom, for it has become identified with our very existence. Then it goes far beyond merely governing our thinking. It ultimately affects the physical nature, altering the cast of mind, and ends with producing a type of character which spontaneously reveals itself in certain errors and certain virtues, transmitting itself from generation to generation. Follow the development of Puritanism, was it nothing more than a notion or an opinion in the minds of Cromwell's followers? Was that indomitable will and fortitude, that inflexible courage, which so often made Europe tremble, the result merely of a general acceptance of a creed? Was it not the result of the absorption of an idea into life as an active, living principle, which roused into strongest activity certain faculties while holding others in abeyance, and thus went on working until it produced a type of character, known all the world over?—one so strong as to be transmitted from generation to generation even under uncongenial circumstances? The Puritan mind to-day runs in certain channels, even after the Puritan faith has been forgotten. The pulse of the sea is felt far inland where the voice of blue ocean is never heard, and the gull's white wing is never seen; so, when any mighty impulse is given to humanity, its effects are transmitted to ages so remote that the original cause passes almost out of sight.*

Now, this we conceive to have been the effect produced in Judaism by the Messianic idea. There never was a nation whose birth and development was so coincident with that of a particular thought. There never was a nation so permeated in every function of its life with a clearly defined principle, from which its religion, politics, and whole culture drew their existence. Judaism is one of the wonders of the world. So unique is its whole formation and growth in comparison with

* Under the head of *The Anthropological Postulate*, in *Dr. Martinsen's Christian Ethics*, it appears to us that the general principles involved here are plainly stated.

other nations surrounding it, that one can look upon it only in the light of a tremendous miracle. It finds no resemblance or counterpart anywhere, and the further science advances, the more isolated in character and mission does it become. But the very individuality of its character only makes more possible the effect of which we have been speaking. We cannot suppose for a moment that such a thought as Israel embodied could do nothing more than guide in a general way the thinking and conduct of the people. It gave the Jew his physiognomy.

Mind and body, as all know, are in closest sympathy. They form a unit in which, though each can be distinguished from the other, there can be no separation without destruction. It is a matter of question whether any thought, however trivial, can be received without imparting to its recipient a permanent reflection of itself. Did Greek art show itself only in temple, statue and poem? Did it not aid in the production of a type of mind, a type of form? Did not the idea of law correspondingly mould the Roman? Yet both claim descent from the same great mother-race, the Aryan. Can any one carry in his mind a noble or degrading purpose without enjoying or suffering a corresponding development of those elements of his nature which are noble and pure to the subordination and almost total destruction of their opposites? Let any particular vice or virtue be strengthened by indulgence or education, and it will become so strong as to transmit itself to succeeding generations; whereas, if in its incipient stages it is restrained, it may die with its original possessor. The awful truth that the iniquity of the fathers shall be visited upon the children unto the third and fourth generation, is written deep in the constitution of man.

When we speak, then, of "the false Messianic conception of the Jew," we do not designate a conception that floated in the popular mind like the reflection of a cloud in the bosom of the lake, but of a conception which in the very bud of the national

existence in Abraham began to live; which with every stage in the development of a higher spirituality continued to unfold itself; which with every step toward the production of a saintly Mary and a saintly Simeon drew one step nearer the production of a Judas and a Caiaphas. We do not point to certain elements, and say, these, and these alone, wrought such a result. There were a thousand concurrent causes active to the same end. Every part of the Old Testament economy may be regarded as participating in the work. As the slightest requirement of the law, if submitted to in accordance with its intention, would aid in cultivating a capacity for the recognition of Christ, so the perversion of the law in its slightest detail would tend to bring out a directly opposite state. And as the Messianic hope was the governing principle of the theocracy in all its ramifications, binding every part in one body, and thus serving to develop a holiness of character peculiar to itself; so the false conception of the Messiah was the governing principle in the false interpretation of the law in every particular, and the formative cause of that form of evil which confronted Christ during His life upon earth. A form of evil rooted in the type of life represented by the Jew. For the people as a body were more under the dominion of the false idea than of the true. A comparatively small number seem to have attained to that height of spirituality which was required. Even with these, as the disciples illustrate, there was a reigning misapprehension of the Messiah which was only finally eradicated by the outpouring of the Holy Ghost on Pentecost.

Having thus considered some of the main elements in the life of the Israelite which appear to have been active in the formation of the false view of his own destiny, let us now consider some of the circumstances which aided in fixing and intensifying it, in bringing it to that pitch of fanatical fervor shown in the crucifixion of the Redeemer.

The Babylonish captivity wrought a marvellous change in

the whole character of the nation. This appears distinctly both in its religious and secular aspects. Previous to that event, the moral and spiritual life of the people was almost dead; after it, there was shown in this respect a strength and freedom unknown before. The fire of the furnace had refined the gold. Previous to it, royal authority had been supreme. The king was the rallying centre of the nation; after it, we find the sacerdotal assuming the pre-eminence, and the High Priests swaying a power unknown to their predecessors. The internal government of the state became more and more that of a hierarchy. Previous to it, the nation had been readily induced to prostitute itself to the worship of heathen divinities; after it, the dread of idolatry was so intense and fervor for the maintenance of the purity of the faith so great, that the attempt of Herod the Great to ornament the gates of the Temple with golden eagles excited a tumult, allayed only by the removal of the obnoxious images. Previous to the captivity the prophets had been the spiritual directors of the people; less than seventy years after it, the prophetic voice had died to silence, and there was thenceforth no new revelation of the will of God.

In this age, consequently, the Old Testament Canon was formed; and we find the attention of men directed with ardor to its study and explanation. This was also the age of the Talmud, of the sanhedrim, of the establishment of synagogues throughout the land, of the growth of the sects of Pharisees, Sadducees, Essenes, of the formation of that class of men known as scribes and lawyers, and of the rise of the rabbinic schools; results which were all conditioned, as one can readily see, and brought about by the withdrawal of prophetic guidance, and the necessity which that imposes of developing the resources of instruction already given. It was a period of meditation, when the thoughts of men were introverted in contemplating the promises confided to them. It was the hour of

expectation and of patient waiting, consequently, the period of highest spiritual development.*

But the changes in the political and secular life of Israel were even greater than this. Previous to the triumph of Nebuchadnezzar the promised land was mainly inhabited by the Israelites. The old Canaanitish tribes had been very effectually destroyed, and the surrounding nations, though continually making inroads upon the country, were never permitted to acquire and maintain a permanent foothold there. But beginning with that event, there is a rapid advance of foreign peoples, who, notwithstanding many checks, continue to gain strength, and at last succeed in destroying the Jewish nation. In the age of Christ this ruin was threateningly imminent. Galilee was inhabited by a mixed population of Greeks, Romans, Phœnicians, Arabs and Jews. These five nationalities are all said to have been represented in Nazareth during our Lord's life. Samaria was thronged with those who mingled their blood with the heathen Assyrians during and subsequent to the captivity. The nucleus of the nation was gathered in Judea; Jerusalem was its centre; it was called Jewry. The

* "The true religion came now to be grasped individually with a deep earnestness as the highest blessing of life; it had often been lost already, and might easily be lost again, but this only made it necessary to grasp it the more firmly; it sank into the mind with a marvellous glow, penetrating and warming it throughout, and filling it with infinite blessedness. These feelings receive the most perfect expression in many of the later songs, and nowhere else have we so clear a proof of the pure truth and the irrefragable certainty with which the ancient religion laid hold of men, with no further protection or privilege than it could secure for itself, and independently of all national interest or of the position of the individual in the community. Here we find hardly a trace remaining of any contest with the world or of any severe struggle to avoid losing hold of the true God in the midst of its conflicts and dangers. Transfigured already in pure blessedness, the spirit feels itself in possession of the highest good, and only takes delight in pondering over it, and grasping it with growing earnestness."—EWALD'S *History of Israel*. Vol. V., p. 187.

very name indicates the changes wrought by Gentile domination. And so sensitive were the Jews there to the degeneracy which was manifesting itself in the people of other parts of the country through close association with the heathen, that Galilee was held by them in contempt, being spoken of as Galilee of the Gentiles, while with Samaria they would hold no communication whatever. The enmity for the people of the latter district being so great that a strict Jew would not even travel through it in going from one end of the land to the other. In the age of Christ Judea was a Roman province, of which Pontius Pilate was Procurator. The rest of the country was ruled over by Tetrarchs, descendants of Herod the Great, each of whom acted independent of the others. Their authority was derived from Rome; to the Emperor they paid tribute; upon his favor they were to a great extent dependent, yet they appear to have enjoyed the complimentary title of kings. Foreign rule was indeed everywhere apparent. On the Jewish sea floated Roman galleys; Roman highways crossed the land; Roman fortresses crowned commanding heights; over the Temple towered Antonia, and in it was a Roman garrison. The legion was a familiar sight. Even the malefactor's death was Roman. Western manners trod in the footsteps of the Western conquerors. Roman law and Greek culture went side by side. Heathen philosophy was studied and taught by many of the learned, and had already been so absorbed intellectually as to characterize the views and govern the thinking of bodies of men belonging to the ruling classes. The architecture of the period was prevailingly Græco-Roman. The columns of the Temple were Corinthian, the gate Beautiful was made of metal distinguished by the name of Corinthian Brass, and from all the adornments of that magnificent edifice Greek genius looked down upon Jewish worshippers. On the shore of Galilee and elsewhere rose palaces and cities of foreign aspect. In those cities stood the colossal Roman theatre, where barbaric gladiators fought and died, and in those palaces was spread the

luxurious Roman feast, and was witnessed the shameless dance, and heard the sensuous music of Western dissipation. Even the language of the people had passed away. Only the educated were familiar with Hebrew. Hence the surprise exhibited by the question concerning Christ: "Whence knoweth this man letters, having never learned?" With the return from captivity the people brought with them the language of their conquerors, the Aramaic. Even that was debased by absorption into it of words and phrases borrowed from the Greeks, Romans and various nations, with whom daily, in every town and village, the Jews were compelled to mingle. The character of the country had changed. Western civilization threatened to submerge the Eastern. Judea rose like an island out of the sea, yet on it the waves were encroaching.

It is not difficult to see the effect which all this had in preparing the Jews for the renunciation of Christ. On the one hand, the purity of morals and religion which followed the captivity was the primary condition of greater degeneracy than was before known. The absence of prophetic guidance threw the rabbis back for support upon their own natural ability. Lacking the living power of a lofty faith, which would have given them strength to break through the cob-web obstructions of the letter and unfold the spirit of their law, they descended to the most puerile, fanciful, and mechanical methods of interpretation. They reasoned to the best of their ability, and, what was worse, followed out their line of thought to its ultimate results; then made their conclusions the stand-point from which to contemplate the Scriptures—very much in the same manner in which theologians of to-day build up their systems, and then make them the scales by which to weigh the Gospel. From this came that vast mass of tedious, endless, and almost meaningless exactions and requirements known as the Mishna,*

* Some conception of what is here meant by the exactions and requirements which the Rabbis deduced from the law may be formed by reading the following note from Dr. Farrar's *Life of Christ*, Vol. II., p. 432. It relates to the

which in the days of our Saviour was proverbially of higher sanctity and greater worth even than the five books of Moses. The attempt to observe this bound up the best energies of the soul in the fulfilment of specific requirements, which were regarded as marking the farthest horizon of spiritual perfection. Thus the Jews were led to worship an external law, and saw not that the kingdom of heaven lay in the heart.

The whole tendency of religious culture at Christ's advent was of such a nature as of necessity to cramp the understanding and deaden all spiritual susceptibility. On the other hand, the dominion of the Gentile invaders aroused a jealous and feverish watchfulness to prevent the dissolution of the nation, and, at the same time, fanned into brighter, stronger flame the expectation of the coming Messiah, whose mission as the restorer of the kingdom was now more eagerly longed for and rested upon as the only hope. To defend their sacred institutions from sacrilege, to exert a conserving power upon the people, and thus keep the nation unbroken until Messiah would come to claim His own, seems to have been the effort of its leaders. The mighty empire of Solomon had, piece by piece, been wrenched from their grasp, the land had been more and more completely usurped by foreigners, one thing only

observation of the Sabbath, but is a fair example of the spirit animating all the instruction of the Jewish teachers at that time. "You must not walk through a stream on stilts, for you really carry the stilts. A woman must not go out with any ribbons about her, unless they were sewed to her dress. A false tooth must not be worn. A person with the toothache might not rinse his mouth with vinegar, but he might hold it in his mouth and swallow it. No one might write down two letters of the alphabet. The sick might not send for a physician. A person with lumbago might not rub or foment the affected part. A tailor must not go out with his needle on Friday night, lest he should forget it, and so break the Sabbath by carrying it about. A cock must not wear a piece of ribbon round his leg on the Sabbath, for this would be to carry something. Shammai would not entrust a letter to a *pagan* after Wednesday, lest he should not have arrived at his destination on the Sabbath. He was occupied, we are told, all the week with thinking as to how he should keep the Sabbath."

remained, their religion, the law—the birth-right of Jacob; and to guard and keep that till its fulfillment was the one effort. Like Niobe, whose children had one by one been stricken with death, with outstretched arms in an agony of suspense, endeavoring to shield the last from harm, so, guarding their only remaining hope, the Jews waited the issue.

At this crisis, Christ came. Sprung from the peasant class, poor, young, without reputation, without signs of royal authority, and unattended save by the base multitudes that are always ready to follow any wonder, good or bad, He entered Jerusalem, and, standing surrounded by all the magnificence of the Temple, before the faces of those who claimed to be above all others the chosen people, proclaimed their hope to be the baseless fabric of a vision, unsubstantial and unreal, and called upon them to forsake all and follow Him through shame and dishonor—to a throne?—to a Cross. Need we wonder that they shrank with fanatical intensity from the end He designated? They saw in Him the confirmation of their worst fears. It was for them the end of all, Jerusalem, the Temple, their whole ritual, their very existence as a people; the end of all their hope, of all their joy, of all their pride, of all that had sustained them in captivity, and made the tyranny of their subjection to Rome tolerable; the end of the one thing which through the vicissitude of a long and singularly eventful career had given them comfort and held them united as a people. Reason, and prejudice, and passion, emphatically said no. The thought was intolerable, so irreconcilable with all previous conceptions as to forestall a candid examination. Their numbers and influence gave them immense support. They were the heads of the nation, holding in their hands, if any could claim to do so, the sacred covenant. They included the priesthood, the sanhedrin, the scribes, lawyers, Pharisees, Sadducees, and the learned rabbis, who, if any, were surely qualified to interpret the Scriptures. Standing together at Jerusalem, the centre of the theocracy, this great college of venerable and learned teachers and scholars

united in condemning, as contradictory to their whole religion, the man who claimed to be their Messiah. Now we in our day place great reliance on the view and opinions of our learned men, and are wonderfully governed and controlled by the development of thought which has preceded us in years gone by, and the Jews in their generation were as wise as we are in ours.

There was, too, a certain independence in Christ's way of entering upon His work which must have appeared inexplicable. He entered into no communication formally with the heads of the nation. He asked for no co-operation. He proceeded about His work as if utterly insensible of their existence. They who, according to all the ordinary rules of procedure, should have united in support and sympathy with Him, found themselves altogether set aside. That Christ's coming should be above the natural order of events in this world, was, of course, affirmed. But while His appearance was to be in a supernatural manner, it was at the same time, to be in full harmony with their whole organization. But Christ disjointed all their pre-concerted views, antagonized the whole. There was no point of contact, no general principle upon which to base an agreement, no rule by which He might be measured; He was the direct opposite of what they were. His rejection need occasion no surprise. The conduct of the Jews was too human to occasion surprise, too much in harmony with the conduct of men to-day when confronted with what contradicts their thinking and education. So-blinded do men become by education and slowly developed prejudice, that scarce any folly, however absurd, is too absurd to find firm adherents.

We are not to suppose that this tremendous question was decided by a group of venerable counselors, assembled in a spirit of calm moderation. The accusers and judges of Christ were swept on to the terrible conclusion of His trial by a whirlwind of passion. It was an age of anarchy. The wild elements of disorganization were everywhere active. A new order of things was usurping the place of the old. Old

ties were being broken and new ones formed. Oppression and violence roused and fed the worst appetites. The nation was ripe for rebellion; mutterings of the coming storm were already heard. Degeneracy permeated religion and politics. The boldest sophistry covered with a thin veil flagrant evasions of the most sacred laws. Divorce was common and readily granted for most trivial reasons. Marriage was only too often an excuse for adultery.* The plea of Corban sanctioned the violation of the holiest filial duty. Hypocrisy was avowedly recognized as a legitimate means for the promotion of good. There was an emptiness, a craftiness, an abandonment of all principle, and an alliance with evil, which fully justified the fearful language applied by our Lord to the representatives of the great sects;—language which finds no parallel in the Philip-pics of Demosthenes, or Burke's tremendous denunciation of Warren Hastings, or any other orations, famous for their severity. But while there was a large body of Christ's antagonists who fully embodied the worst evils of their generation, and while they were evidently the prime movers in the bitter persecution which He suffered, we must not suppose they were His only antagonists. Men of a different order stood aloof from, and took decided stand against Him; men of pure morals, noble life, and high aims. From their ranks sprang Saul of Tarsus; to their ranks belonged Gamaliel; Nicodemus was slow to forsake them. There were many who appear to have been driven by no insane madness of spirit, but to have labored under the vain delusion thrown around them by their

* "A most shameful proof of organized hypocrisy is furnished in the advice given by Rabbi Ila, to those who suffered from sensual temptations. It occurs in two separate passages of the Talmud. I cannot quote the passages, but the purport of them amounts to this, that the sin of fornication is permissible if it be effectually concealed. Another Rabbinic rule about divorce is just as thin a disguise, just as cynical a concession. 'A man must not marry a woman with the intention of divorcing her; but if he previously inform her that he is going to marry her for a season, it is lawful.'"—*Farrar's Life of Christ*, Vol. II. p. 473.

whole culture. Men of whom both Peter and Paul speak as having acted in ignorance; in an ignorance under which reason and intuition lay pitifully enthralled. In the upright and God-fearing Jew of to-day we may see an exemplification of this. Though ages of unexampled growth and prosperity have set their seal to the religion of Jesus, they are incapable of seeing in any other light than that in which it appeared when Caiaphas spoke his wise sentences for the execution of the Redeemer! To this day the vail remains untaken away. Yet who for a moment could apply to them the burning denunciation uttered by our Lord? No; their blindness was the result of ages of gradual degeneracy, of gradual identification with a principle altogether irreconcilable with the real meaning of the covenant. To call them by the general epithet of wicked men, to regard them as cold and inhuman, as resolutely out-facing divinity, leaves one of the most subtle forms of evil under a mask, which only renders more sure its approaches. They were zealous for God and His law as in their ignorance they saw it and Him.* They were not monsters. They loved their little, black-eyed Jewish babes. They spoke tenderly to their wives. They laid their hands upon the curly heads of their manly boys and solemnly bade them reverence God. There were many reckless

* As Paul forcibly emphasizes this, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. x. 1-3. So also in 1 Cor. ii. 7-8, he plainly tells us that it was not in a spirit of heartless wickedness that they crucified Christ, but in the darkness of ignorance. "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." So also we know that while the Pharisees fully merited the stern rebukes of Jesus, they, nevertheless, included in their numbers the most noble and righteous of the nation, and, probably, to them more than any other body was due the preservation of the faith, against the innumerable attacks made upon it from all sides, until the advent of the Messiah.

and desperate men among them, but they were not all of that character. We cannot doubt the possibility of infatuation in the realm of the spiritual any more than we can doubt its possibility in the realm of the natural. And there we see men and women pursuing with unquenchable ardor—living, laboring, agonizing, and dying for objects which have reality no where but in their disordered minds, and which all the world knows are mere delusions, but delusions woven by a spell of such magic power over the reason and heart of their poor victims that no argument or proof, however positive, has any strength to break it. And in men of past times, and in men of our own times who have professed and who do profess, low, unscriptural views of Christ, and who have died for their creed, or are willing to die for it, we have as convincing evidences of the existence of the possibility of blind infatuation in the realm of the spiritual as we have of its existence in the realm of the natural. Who will pretend to sound the full depths of the evil?

We have no wish to play the apologist, but are only attempting—and it may be poorly succeeding—to present the subject in a way that will to some extent rid the mind of the impression produced by oft-repeated charges of perversity, hardness of heart, and false conception of Christ, brought against the Jews in explanation of their rejection of the Messiah. Charges which are true, but which have lost their vitality by frequent repetition. A thought repeated ever under one form will produce deadness and insensibility, whereas if continually arrayed in new garments it will instruct, interest, and convince. Fix a diamond in one position and, as all are aware, it will lose half its beauty. Every idea must play the chameleon if it would enjoy a long and active life. Good taste eschews proverbs, and, it appears to us, that good sense will also. For no idea can endure crystalization in set words. It must grow, or its influence will be ruinous. Christ informed living existences with His thought; He spoke in parables, a mode of expression which

more readily than any other endures study without exhaustion.

But the failure of the Jews to perceive the relation in which Christ stood to them, teaches us a lesson which we dare not let go by without study. Truth asserts itself in facts before it is recognized by the intellect. The reason and understanding fail to trace the connection between one age and another, until both stand, as established facts, somewhat removed from us by the lapse of time. Then, the interpretation can be only partially made. There is a ruthless breaking into existence of the new life, and a ruthless overthrow and destruction of the old, which confounds logic. That which ages have been laboring to produce appears to reach a meaningless end. Philosophy is at fault, and the wisdom of sages, like the gold of the miser, is, as if by magic, transmuted into dust. In periods of transition it must be our moral and spiritual sense of the Divine, and our intuitive grasp of its meaning, which must be our guide. These culminate in faith, and lead us out, like Abraham of old, we know not whither. Thus it was with the disciples. They knew not where they were going, but followed like children the guidance of One, whose authentication of Himself to them was deeper than they could fathom. So, we think, it must be to a great extent to-day; to attempt to explain clearly, and master intellectually every subject, and be willing to submit to that only which is satisfactory in this respect, cannot but lead one astray. Even the constant attempt to do this is liable to become injurious, for it cultivates a tendency to rely upon our own ability in that direction, and, also, to induce a sluggish activity of the intuitive faculties. When these are entirely subordinated to the reason, there follows deadness of spirituality, more supreme than gross vice can entail. At all times, the reason and understanding must be permeated and vivified by a quick intuitive recognition of the good and evil; there must be ever present in us that undefinable, sympathetic power which is endowed with the faculty of spontaneous recognition of the Divine. The

absence of this will be inevitably followed by narrow, confined views; there will be a rigid development of one or more ideas to the exclusion of others just as important.

Our Saviour made no attempt to present His thoughts in a systematic form; He addressed Himself pre-eminently to the conscience—"the light within"—not to the understanding. Whenever an opportunity was offered for awakening the mind by a question or an illustration, He took it without endeavoring to indicate the necessary connection which was borne by what He said to some antecedent or consequent truth. As a parent deals with a child, imparting now one thought and then another, as the opening mind of the little one makes possible its reception, so our Lord dealt with men, enjoining continually the necessity of faith as the first condition of spiritual growth. There was certainly unity and progress in His instruction, just as there was development in His own character from the manger to the grave, but there was no effort made to harmonize in a logical way all the various aspects of the truth, so that from beginning to end no part would appear to contradict another and the whole stand full and complete before the mind. But since our Saviour's day one is compelled to think that humanity feels itself burdened with the obligation of reducing to a harmonious system all the various ideas uttered by Him and His immediate followers, or are embodied in the sacred Scriptures. When this cannot be done readily there is often resort to curious shifts to explain away some troublesome fact or inflate it with the meaning it must have in order to suit our convenience. As if by sheer intellectual strength entrance could be forced into the arcana of Divine revelation. We would forcibly tear off the lid of the sacred ark not knowing, like the men of Bethshemesh, that such an act must result in destruction. For the philosophy and theology of every age shows that to follow rigidly any fixed method, or develop to its ultimate results any single line of reasoning, no matter how comprehensive, will inevitably re-

sult in a conclusion, entitled to no other name than absurdity. Perhaps it is the sense of this that moves so many original and profound thinkers to break off abruptly in their course, even at the risk of being charged with inconsistency, and leave to others, if they have a mind to do it, the task of following the thought to its termination.* A course pursued by the followers of Plato, and every other great thinker, and invariably with the same result,—a result so contradictory to common sense as to require little more than its utterances to secure its condemnation. Perfect equilibrium seems beyond human skill to attain. So true is this, that the very claim to have evolved a complete system of theology, is almost sufficient to warrant the assumption that somewhere in the argument lies coiled a subtle fallacy. God's revelation cannot be buckled into the strait-jacket of human logic.

To save us from the evil in which all attempts of that kind are in danger of ending, there must be more childlike acceptance of the various points of faith brought before us in the Scriptures, more dependence placed upon the innate sense of God's love and wisdom, which to a greater or less extent is the gift of all, and more readiness to accept those elements of truth to which the intuition directs us, even though they appear contradictory to one another. For principles which seem most conflicting may, as all know, exist in closest harmony. It is

* There is a striking example of this given by Dr. Nevin in his review of Krauth's *Conservative Reformation*. He says: "The grand unconscious simplicity of Luther's faith, in the whole work which brought itself to pass through him, must ever be for a thoughtful spirit one of the strongest proofs that the work was not so much of man as of God. He went forth upon it emphatically, like 'Abraham of old, not knowing whither he went,' and he went through it, clear out to the end, very much in the same way. He meant no mixture with Rome at the start; and afterward when he blew his three trumpet blasts in that direction—his address to the *German Nobility*, his *Babylonish Captivity*, and his *Freedom of a Christian Man*—it was without any thought or care whatever for danger lying in an opposite direction. Yet when this danger actually came, he stood ready at once to face it in the same resolute way, without regard to logical consistency or outside reference of any sort.

doubtless true that, "whatever is against right reason, that no faith can oblige us to believe." But it is no less true, "that reason cannot be the positive and affirmative measure of our faith," which it is continually in danger of being made. For "our faith ought to be larger than (speculative) reason, and take something into her heart that reason can never take into her eye."* Of this the most striking example is given us in St. Paul. He appeals to the understanding continually. He reasons with all the force of a giant intellect. He presents us with the nearest approach to a system of theology to be found among the sacred writers, and yet, so broad and powerful is his grasp of foundation principles and of principles apparently inharmonious, that Unitarians, Trinitarians, Calvinists, Arminians, Baptists and Universalists—scarce a sect in Christendom but finds firmest foothold in the sixteen brief chapters of the Epistle to the Romans. His recognition of apparently conflicting ideas reminds one of the Himalayas, which boldly raise aloft one grand, awful pinnacle of majesty here, and another there, without seeming to care whether their broad bases are lost in obscurity or not, content that their snow-clad summits are bathed in the light of heaven. Human reason would beat all down to a dead level, or, failing in that, pivot itself upon one and declare all the rest mere shadows. Who that values his reputation for consistency would, as he, dare to write: "Work out your salvation with fear and trembling, for it is God that worketh in you to will and to do of His good pleasure," then pass on without attempting to reconcile what seems so contradictory. Glowing mountain peaks of great principles! he saw and recognized them, though their wide bases were lost in mystery too profound for human ken to penetrate. Is it so we apprehend the Divine Revelation in Christ? No; every

He was not to be bound even by his own promises, when they were found to issue in what he felt, through the faith that was in him, to be palpable falsehood."

* Coleridge's *Aids to Reflection*, p. 321.

part must be dovetailed and fitted in to that which precedes, and that which follows it, with the exactness of a Chinese puzzle. What finer illustration of this can be found than the doctrine of predestination as developed by Calvin, or the doctrine of Apostolic succession, as maintained by a part of the Episcopal Church. In the same spirit only too many theories advance from base to apex. Juggernauts of logic! they grind inexorably in their way, even though it be to crush out the souls of half humanity.

This was the secret evil at work in the heart of the Jew. He had not evolved what we would term a system of thought, but he had evolved what for him amounted to the same thing. He had formed his opinion of how Christ should come, and what manner of man He was to be. And this opinion was supported by reasons the most plausible, and reasons most unanswerable, for they were educed from the sacred canon. That his interpretation might be wrong, was absurd even to suggest. For on this point, priests, rulers, elders, lawyers, scribes, Pharisees, Sadducees, and rabbis, were united. Whatever disagreement might exist on other questions, all was harmonious here. If they were wrong, multitudes of the wisest and best, whom they had revered from infancy, and at whose feet as students they sat, were also wrong. "Christ cometh of the seed of David, and out of the town of Bethlehem where David was," they reasoned. How could that be reconciled with the advent of Jesus from Nazareth? "Search and look, for out of Galilee ariseth no prophet," was given with confidence, as an unanswerable rejoinder to the timid interposition of Nicodemus. Again, they argued, "we know this man whence he is," there is no mystery about it; he is a carpenter, the son of a carpenter, sprung from the class of people about him; "when Christ cometh no man knoweth whence He is." Thus they dealt with Him, stifling the agitation of their hearts, and the strange misgivings which His tremendous appeals to their moral and spiritual susceptibilities had created. For the struggle for

recognition of Him in many had evidently been great, but what He was conflicted too directly with their conception of what He should be, and the motion in their hearts was smothered. It was the pulse of life whose throbbings were stilled, but that in their blindness was unknown.

The whole attitude of the Jews exemplifies the saying of Jesus; "that on you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation." The Lord Jesus was continually making special application of general truths, some of which under different forms are frequently confronting us. Here we have what may be regarded as a statement of the thought that, every age is the product of the ages that precede it. Hence it is the sufferer of the innumerable evil influences, and the inheritor of the results accomplished by all the good influences active in the life of the nation through all preceding ages. That on that generation was laid the blessing of all preceding time, He was Himself the convincing proof. In every judgment there is the rewarding of the good, and the punishing of the bad. The Jews suffered judgment for their evil, not only in the destruction of Jerusalem, and dissolution of the nation, but also in that deadness of spirituality and falseness of conception concerning Christ, which resulted in His denial. In that lay the true weight of the awful penalty, one which is not yet exhausted. That state of degeneracy grew with the growth of the Theocracy. Every new advance in revelation towards the advent of the Redeemer was the condition of a higher unfolding of the false principle; for every truth evokes a counterfeit which is evil, evil differing in order or degree from every other evil known, just in the degree that the particular truth which evokes it is distinct from those preceding it. The judgment laid upon the Jews did not come in an external manner, but was the natural and necessary issue of

their degenerate life. From sin to sin they had gone; there were periods of reformation and judgment, it is true, when the nation paused in its course, when great changes were made, when old forms gave place to new, when degrading vices were put aside, but under finer and more subtle forms the same spirit asserted itself, not weaker, but stronger. At last the consummation of the age came; all the evil was punished, and all the good rewarded.

It is doubtful whether any other people could have been guilty of the great sin of Israel. Gross vice, deep depravity, excessive brutality, are found among the heathen, but that refined spirit of evil which could undaunted behold the dead raised by a word, then wreak its hate on the worker of the miracle by putting Him to death, required a higher revelation of the Divine for its development than was given heathendom. The Greeks could poison a Socrates, but it is to be doubted whether any but the Jews could crucify a Christ. The miracles of the Redeemer, which the Pharisees without a blush attributed to Beelzebub, would in all probability have bowed the Greeks in servile adoration at His feet. Indeed, this is plainly told us in the woes pronounced against the cities of Galilee. "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes." An impressibility exemplified in the conduct of the priests at Lystra, who upon seeing the miracle wrought by Paul and Barnabas, brought oxen and garlands to the gates of the city, with the intention of honoring them with a sacrifice. This same contrast appears in the trial of Jesus. Pontius Pilate's hands were red with the blood of innocent men; he had been guilty of the most causeless murder, and indulged forms of depravity from which the Pharisees and Sadducees would have shrunk with horror, yet the kingly bearing of Christ and His mysterious language overawe him, and in his weak way Pilate sincerely

sought the Redeemer's release. Annas and Caiaphas, however, were different men; they did not possess even the susceptibility of Pontius Pilate. Their opportunities were greater, hence their declension was deeper.

Thus from its high estate the nation fell. That which had been ordained for its eternal honor and peace became the occasion for the nation's deepest degeneracy and shame, and yet, wonderful to see, that very evil had its part to play in the redemption of the world, and became instrumental in accomplishing a greater good than it destroyed.

ART. V.—EVOLUTION AND PROVIDENCE.

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."—BIBLE.

THE world of thought—Christian and non-Christian—has had its critical attention called to the scientific investigations and speculations of the Darwinian school, with its fundamental principle of evolution. The theory advanced has been ably advocated and ably attacked by those capable on the one side of appreciating its merits and, on the other, by those capable of noting its defects. Whilst, perhaps, on the part of its defenders, we might be able to trace that vein of rancor and bombast, which the history of philosophy and science shows to be almost inseparable from the disciples of a new (progressive discovery and) idea,—yet, on the other side, we might note that element of premature, unscientific denunciation, which, also, has always characterized the conservative opponents of novelty. To assert, even to prove that Prof. Darwin and his adherents have, as yet, failed to demonstrate clearly the truth of their theory by the

arguments drawn from their investigations in the sphere of nature, is, after all, merely to show that the arguments advanced are as yet inconclusive, whilst yet, the idea underlying the entire system may be true and correct, and, that time and effort, whilst they may alter the manner of the argument, may not only not change or do away with the idea of evolution, but may even demonstrate it to be that which explains reasonably, the secret of the species. It will do, neither to boast on the one side, of a present, determined success, nor, on the other, of an ultimate, certain defeat. Whilst the proper arena, in which the demonstrative contest lies, must be kept clear for those whose lives and talents are devoted to the subject of Natural Science, yet, since discovered truth—or that which is thought to be truth—becomes the common property of all,—the general reader and thinker, after such study and reflection as enable him intelligently to form an opinion personally, possesses an undoubted right to lay hold on that idea which his mind is influenced to favor, and, proceeding from this—the fundamental idea, *e. g.* evolution,—is justified in viewing it in such relations as please him, whilst he leaves the authentication and demonstration of the truth of the idea, which he has appropriated, to those competent to that purpose. It is his right, too, to present any further slight arguments or dim views, which may arise before his mind in favor of his accepted theory; in short: no one can deny him the privilege of speculating to his heart's content and head's extent, upon that theory, which seems to him the correct one. To one, however, who is convinced of the truth of Christianity—of Christianity as being the truth of the Absolute, and, consequently, including within itself *all forms, in which, truth is manifested*—so as to preclude the idea *that any form of truth can possibly stand in antagonism to it, or vice versa,** it (Christi-

* "**** Each advance of science, instead of being a limitation of theology or of metaphysics, has been an extension of both. So far from metaphysics and theology having been driven from any region of nature by science, no science has arisen without suggesting new questions to the one and affording new data

anity) becomes, for him, the complemental, ultimate and infallible, test and measure of truth. Being such, what would be more natural and logical, than, for such an one, to view that fundamental theory of the great work of creation, which he chooses to accept, in its relations to the Absolute Truth, and, in the light of the latter, to reject, or adopt, such modifications as seem inconsistent, or consistent, with his chosen test? * A leading design of this paper is to view the idea of the evolution of species, in a general way, in itself, and in its relations to Christianity.

The reader is presumed to have, at least, a knowledge of the general lines of thought as advocated by the evolutionists and their opponents. As this paper is not of a controversial nature, but one of the many arguments urged by the anti-evolutionists, will be formally noticed. It has frequently been urged that no examples or instances of the development of one species into a higher order, have been actually observed, and that such a change is directly opposed to present experience. The immense periods of time and (in the case of man) the necessary co-existence of all the classes, might be sufficient answers to, at least, make this objection lose the greater part of its force. But, if it is insisted upon as a decisive argument and as one in whose favor the presumption lies, it can, with equal force, be urged

to the other. Each new science brings with it principles which the metaphysician finds it requisite to submit to an analytic examination, and in which he finds new material for speculation: and also in the measure of its success, results in which the theologian finds some fresh disclosure of the thoughts and character of God. Underneath all science there is metaphysics, above all science there is theology, and these are so related that every advance of science must extend the spheres both of true metaphysics and true theology." Prof. Flint: *Philos. of Hist.*, vol. I, page 272.

* "The idea of God is, confessedly the apex and crowning point of all the lines which form the pyramid of human knowledge. And ***,—unless all the converging lines find there a final rest and satisfaction, a sense of incompleteness arises." George Herbert Curteis, A.M.; *Dissent, &c.* Sec. Ed., page 323.

by the opposite side as a logical rebuttal: that (1)—neither has the creation of man by a distinct, separate act of a creating Providence, exerted upon the dust of the ground or upon nothing, been observed in the present experience of man, but is directly opposed to such experience, and, (2) that the record of creation as found in the Holy Scriptures, does not warrant any such use of it as an argument, since it is equally applicable to the other side; for the evolutionist holds more strictly, consistently and scientifically to the creation of man from the dust of the ground, than does he who does not hold to the development of one species into another.

But, leaving now such argumentative quibbling, let us work ourselves away from the confusions which meet us on all sides, and endeavor to find a foundation upon which our feet may rest; some central spot, from which the threads of thought radiate; some point, where we can grasp the idea—fundamental to the controversy—in its entirety, freed from the scum of conflict and the vapor, which, rising from the clashings of dispute, have almost succeeded in covering it (the idea) from sight or have surrounded it with an almost impenetrable mist. Let us endeavor to ascertain that which is *common* to all the parties to the discussion, and, having found this *common principle*, we will have found the only test to which all can yield and which can be acknowledged as the gauge of approximated truth by all concerned. No philosophical controversy—nor any other for that matter—is productive of any desirable or definite fruit unless all parties start from a principle, common to all, and acknowledged by all, to which they may refer as a common test of the validity of theories advanced. What is now this fundamental conception from which all proceed in this great scientific controversy? What is that common idea which must permeate all the lines of thought upon the subject of the process of the natural world, and which forms the very life of any theory in regard to nature, that is worthy of any attention and will receive a hearing before any scientific mind on either side? The

writer, for himself, finds it to consist in the grand conception of the *world-unity*, and, truly, of such world-unity in an organic, living process (*Werden*). It will, he imagines, be certainly acknowledged by all thinkers—whatever may be their opinions concerning the *nature* of this world-unity and the *manner* in which this process began and is carried forward,—that whatever theory may be advanced, if it does not fall in with the idea of a world-unity and is inconsistent with, or opposed to, this fundamental conception—that such theory is unworthy of any scientific attention other than to show that it *is* inconsistent with, or opposed to, the profound idea of the unity of nature,—and, this fact having been ascertained, the theory is, at once, forced into oblivion or laid away amongst the archives of a past age. There is, also, associated with this idea of a world-unity in an organic, living process, the further idea of a development or progression; a development, indeed, as the writer conceives it, not of the unity, as such, since a unity is, by its very nature, unchangeable,—but a development or progression, by which, all the conditions external to a unity, are so ordered and posited as to allow the unity by its continuous assimilation of these ever-present, external conditions, a fuller, freer and more perfect expansion of its life and activity, and which assimilation continually wakens into such potent life and activity, the slumbering, infinite, powers of the unity; the external conditions are assimilated and the latent forces of the unity spring into a progressively larger life and play and self-assertion. However, whatever the nature of development or of progression may be (for the present), the *idea* of it is now inseparably associated with that of the world-unity in the minds of our scientific thinkers, and consequently, we have, again, as a result: whatever that theory concerning nature is, that will not stand the applied test of the conception of a world-development,—whatever may be the opinion as to the *nature* of this development or progression and as to the *mode* in which it is brought about and carried forward,—that such theory will possess neither weight nor

influence in scientific circles, and, will receive no further attention than the one which is not equal to the test of a world-unity, and, like it, must go to the waste-basket.

There is no division, the writer imagines, in the scientific world, in regard to the two fundamental conceptions alluded to. They are indisputable, and, in these days, need no arguments in their favor, since the modern mind accepts them spontaneously because they are in conformity with "the intellectual type of the age."*

From this point now, the scientific minds have proceeded. Starting from the idea of a world-unity and of a world-process (Werden) or world-development (Entwicklung), each theorist forms a system with these ideas underlying it, proceeding to trace and define, systematically, the nature of this unity and the nature of this world-process and development; the causal beginning of this unity and its probable, ultimate end; the laws underlying this process and development; the relations which exist between the unity, its factors and the developing process; the manner or mode in which the world-process is carried forward, and the forms in which it posits itself in space and time. Here now the utmost perplexing diversification takes place, but remembering that all theories and systems radiate from the above-mentioned, two, fundamental ideas, and are merely intended as expositions of these two conceptions, the student of modern science is enabled to test the strength and validity of

* "It was observed that every great change of belief had been preceded by a great change in the intellectual condition of Europe, that the success of any opinion depended much less upon the force of its arguments, or upon the ability of its advocates, than upon the predisposition of society to receive it, and that that predisposition resulted from the intellectual type of the age. As men advance from an imperfect to a higher civilization, they gradually sublimate and refine their creeds. Their imaginations insensibly detach themselves from those grosser conceptions and doctrines that were formerly most powerful, and they sooner or later reduce all their opinions into conformity with the moral and intellectual standards which the new civilization produces." Lecky: *History of Rationalism*, Introduction.

every step, and if he finds it inconsistent with the idea of a world-unity or of a world-development, he rejects it as being no contribution to modern science or as a defective one. The writer does not wish to be understood as asserting that every modern, philosophical thesis upon the subject of Nature in its entirety, starts formally and consciously from these two conceptions; stating them formally, as constituting such starting-point,—but that all such systems, consciously or unconsciously, reproduce them, as being the molds in which the scientific mind of the present day is cast.

In a rough generalization, the thinkers and writers upon the subject of Natural Science, might be viewed as constituting two classes,—with, of course, numerous shades and differences of thought within each—viz.: (1) those who hold that the existing order of things in the natural world was brought about by the gradual development and progression of a lower into a higher order, by virtue of such a law of evolution existing in the very nature of things;* that this evolution or development goes forward, subject only to those laws which it enfolds and unfolds; that such evolution is entirely *independent* of any and all active interference of an external, governing and shaping Providence; that the differences existing between the species are only graduated differences in point of development; that the beginning of the present order of things was merely a germinal beginning; that beyond this germinal beginning the philosopher of nature is not called upon to go for a solution of nature's problem; that nature, herself, solves her own problem, and the law of evolution is, for the Scientist, the key to that problem; that there is a world-unity and that it comes to view in one continuous, unbroken and unbreakable, living, organic world-process

* "Evolution," says Huxley, "is that hypothesis which embraces in one stupendous analogy the growth of a solar system from molecular chaos, the shaping of the earth from the nebulous cubhood of its youth through innumerable changes and immeasurable ages to its present form; and the development of a living being from the shapeless mass of protoplasm we term a germ."

as world-evolution or world-development,—and (2), those who hold that the existing order of things in the natural world, has been brought about by the will and act of a Divine Being, whose personality is external to the natural world; that this Divine Being has, from first to last, molded and formed the world by His thought and act; that His activity in the natural world is direct and immediate, and *independent* of the latter; that the world-process has gone forward only by reason of His co-operation and under His surveillance and active interference as a presiding Providence; that the differences between the species are *not* brought about by a gradual evolution which develops a lower into a higher order, but that the higher order is the result of a special act of creation determined and performed by the Divine Intelligence,—entirely independent of such lower order; that the world-process is a unity and that development does take place, but that the latter *only* takes place within each particular order, *i. e.*, that each order can be developed and can develop itself, *ad infinitum*, within itself, but cannot by virtue of its own powers and the presence of never so favorable external conditions, evolve a new and higher order out of itself.

Should any reader find, or think, that the informal divisions as above, are incorrect and that the account of the principles as held by each, is inaccurate, then let him merely regard them as two classes and sets of principles which—with all that has gone before and all that follows—have their only existences in the brain of the writer; whereupon, he can proceed sympathetically and contentedly and the object of the writer will not have been lost on account of a difference of opinion in that regard.

Let us now endeavor to gather together the lines of thought which may show that the idea of a *world-unity* demands such a view as is held by the *first* described class of thinkers; that a narrow and critical consideration of the nature and demands of *development* will require for the solution of the problem of the world-development, the views of the *second* described class;

that the *world-unity* demands such a germinal beginning and such an uninterrupted process and gradation of one order into another as asserted by the *former*; that the *world-development* demands the co-operative activity of an Existence external to the world-unity as maintained by the *latter*; that the *Evolutionist* requires the philosophy of the *Special-Creationist* and the latter needs the science of the former; that the two are complementary, and complete the truths of their mutual ideas; that in the *former*—despite the title of *Evolutionist*—it is the grand idea of a *world-unity* which their magnificent labors have brought to light, and, that in the *latter* the chief requirements of a *world-development* have been preserved by their wonderful faith.

But little need be said upon the subject of the *world-unity*. It is self-evident that there is no unity in a process which breaks or is broken in upon at intervals. If Providence, only at different periods comprising thousands of years, appears actively in the field of nature introducing a new element or order, which is then left to develop itself and which has no living, organic connection with what had gone before, the process is so broken in upon,—nature becomes a series of platforms raised one above the other—a foreign element *takes possession*, but the world-unity has ended. If man was created by an act of Divine interference, “out of nothing,” by a mere act of the Divine will, then he is created out of that which had no vital union with that portion of nature which preceded him; the world becomes then indeed, a stage erected for his convenience, but the world-unity is gone; there is no more of an organic connection, then, between man and preceding nature than there is between the actor and the wooden platform upon which he acts; man ceases to be the head of nature, except by usurpation, and becomes a mere Gnostic foreigner. If this act of Providence was exercised upon the “dust of the ground,” *as dust*, the unity is again broken, since the process between inorganic nature and man has been disregarded; man then stands

in closer connection with inorganic nature (so-called) than with the higher orders, for then in fact, he has none with the latter at all.*

If however, Christian thinkers insist upon holding to special acts of a creating Providence in the domain of nature and the formation of species, then, any other than a very irregular and loose philosophy compels them to fall in with the idea of the world-unity as demonstrated by the evolutionists, and, by projecting their faith into scientific form, to hold to an

* Although the creation of man "out of nothing" is apocryphal, yet the writer takes this opportunity of asserting: that if the Bible is a revelation at all, it is the revelation of God's activity within the sphere of human freedom; that the revelation of God's activity in the natural world, if He has been there actively, must be found in the sphere of Nature herself, if found anywhere. It lies in the very nature of things, that if God has been active in the history of humanity, He would make use of those means, which are the only ones possible to ensure a knowledge of such historical activity to succeeding generations, viz.: *written records*. Nature, however, is her own, standing record, and her rocks, plants and animals are themselves the record of God's activity in her sphere, if His hand has been there at all. It is utterly illogical and futile for the theologian to appeal to a text of the Holy Scriptures, sundered and torn away from the entire intention and life of the Word of God found therein, in order to solve the problem of Nature. Upon the other hand, it is equally illogical, unscientific and futile, for the naturalist to endeavor to read the history of God's activity in the sphere of human freedom, in the rocks and species of Nature. If God has been active in the sphere of freedom, then the only possible way by which such activity could be made known, historically, to, and be traced by, men, would be by just such written records as are claimed to exist. If God has been active in Nature, then Nature, herself, will inform us of it and of the manner in which such activity was exercised, and a correct reading of her rocks and species will, nay must, disclose the workings of God within her sphere, if He has worked there at all. Should, however, Natural Science establish, that which Christian faith has held, viz.: that Nature's record does disclose and demand such a Divine activity within her material sphere then it is quite natural to infer that the two records are mutually complementary, and, together, form the record of one and the same process; then, and not until then, can the one be used in order to cast light upon the other; then, and not until then, does that higher than the world-unity—the union of God and man—come into view, which combines the ideas: God, Nature, Man or Freedom into one grand harmonious whole as the true *cosmical* unity.

ever-present, ever-active, *ever-creating* presence of God in the world and in each—the most minute portion of it; to make it a world-law, immanent and active in every particle of the universe, in each individual and class in its germ and throughout its developing process and fruition,—and that what are termed special acts of a creating Providence, are merely the higher and more marked manifestations of this general law of a present, creative activity of the Divine Being. Then, that creative act of Providence, which constitutes the difference between a tree and a bird, becomes no more of a *special act*, than does that act of a creating Providence, which makes that tree or that bird at any particularized moment of its developing existence, other than that which it had been but the instant before. Granting a general law of an omnipresent, never-ceasing, creative activity of Providence, all special acts fall within this law, being mere manifestations of it, and, consequently, what are termed, in this sense, special acts, are only such phenomena of this law as are more distinctly marked in the differences between the species. Rejecting the special acts (Darwin), the general law is rejected; rejecting the general law (Anti-Evolutionists), the special acts must also be rejected as inconsistent and arbitrary interferences which science cannot recognize. Then indeed, and then only, do Christians obtain a *law* of Providence, which will throw into one connected, organic process, all those scattered phenomena termed: special acts of Providence;* then,

* “*** The marked tendency of advancing civilization is to strengthen our belief in the universality of order, of method and of law. This being the case, it follows that if any fact, or class of facts, have not yet been reduced to order, we, so far from pronouncing them to be irreducible, should rather be guided by our experience of the past, and should admit the possibility that what we now call inexplicable will at some future time be explained. This expectation of discovering regularity in the midst of confusion is so familiar to scientific men, that amongst the most eminent of them it becomes an article of faith.” Buckle: *Hist. of Civiliz. in Eng.*, vol. I. “A law of nature being merely a generalization of relations, and having no existence except in the mind, is essentially intangible; and therefore, however small the law may be, it can never admit of

and then only, is theology able to fall in with the idea of a world-unity in one unbroken process of development; then, and then only, does the Deism of Darwinism disappear, and, yet, the doctrine of evolution stand and assume such form as the Christian Scientist can accept. What matters it then, if in the case of man, this general law manifesting itself through the family of apes, was actively exercised there? Monkey is not the result, but man, a distinct order, with the stamp of this higher manifestation of this general law of creation, upon him. But the questions arise: Does such a law of a creating Providence, as immanent in Nature as is the law of evolution itself, exist? Can the existence of such a law be read in Nature's record? Does Nature herself demand such a law to meet the requirements of her development? Does the world-unity in its process as world-development tell us of such a law? These questions now lead us from the consideration of the world-unity to that of the world-development, or, the world-unity in its process as world-development. Here, nothing will be of service, but a preliminary, close survey of the process of development itself, as it makes itself known to us in a concrete object. Leaving abstractions for the present, we will take a germ in hand, from nature herself, and then watch it narrowly through its process of development and thus learn, at least, the mode of this evolution and its demands. Having thus gained a knowledge of the form of development, the form of it ever being the same, we will practically apply the results to the idea of the world as a whole, or the world-unity, in its process of development. This is perfectly legitimate, since if there is a world-unity and the development of the world *as a whole* in one, specific process, to which the developments of the other unities within the grand one of the world-unity, are as factors, then, that *form* of the developing process as seen in any one of these

exceptions, though its operations may admit of innumerable exceptions." Id. page 30.

minor unities, is applicable to all, including that universal one of the world-all.

The writer selects as being a simple form and as one liable to few subtleties, the acorn in its process of development into the oak tree. The acorn *develops* into the oak; the oak is *evolved* from the acorn. Premising, of course, that that which is to be the product of the developing process must exist embryonically in the seed-germ. We have then, the acorn as the germ of the oak. We find, however, that he who lays the acorn in the palm of his hand and watches for it to sprout, will need patience. ⁴Of no less importance for the future oak, than is the acorn itself, is the presence of *external conditions* of development. The acorn requires to be placed in suitable soil as one imperative condition for its development. It requires, also, no less imperatively than its own existence, other conditions, such as: air, heat, light and darkness, and moisture. The more favorable, of course, these conditions are, the speedier and the more perfect will be the development. *In that instant* in which the acorn meets with the proper, external conditions, does the process of development towards the oak begin. How these external conditions awaken the slumbering life of the germ into potent activity, man has, as yet, been unable to say, but we designate by the general term of *assimilation*: the complementary meeting of the germ and the external conditions; the seizing upon these conditions by the germ and its self-appropriation of them. From the moment in which assimilation begins, does the wonderful process go forward. All things, however, are so delicately posited that were, but for a moment, one of these external conditions removed,* the process would immediately reverse into one of decomposition, and, if the external condition were not quickly restored, before the power of assimilating is too much weakened, death is inevitable. In the instant that the power of assimilation is effectually prevented from asserting

* By placing, e. g., the plant in a vacuum.

itself, as, *e. g.*, by the cutting of the rind around the tree and not allowing the fringes of the cut bark to meet, etc., the process stops, *i. e.*, death ensues, and decomposition sets in immediately. We see therefore, that which every one has seen with his own eyes, that the external conditions must never be wanting for a moment if the process of development is to continue, and, that they are no less imperatively necessary for the acorn, than for the sprout, the shoot, the twig, the sapling, and for the grand old oak—the emblem of strength, beauty and vigor. We note also that as the process goes forward, those conditions which were sufficient in quantity to enable the little oak-germ to begin its upward journey within a square foot of ground, no longer suffice for it when it bursts through the soil, and its very development provides for its needed increase of provender; not that the external conditions increase in quantity, for they are ever present in an infinite degree, but that the germ expanding through its assimilation of them, springs into larger life and activity and thus demands and assimilates more, progressively. The little shoot gathers into its tiny bosom the drops of rain or of dew; the roots strike down and out, and thus furnish support and their portions of nourishment; the sapling gives up a portion of itself for the general good and spreads off into branches, and these again into leaves, and thus, there is gathered in a plentiful supply of air, moisture, light and heat; the trunk expands and the rind thickens,—deeper strike the roots, and life-communication is kept up between all the parts by the unceasing flow of sap. Nor, is at any particularized moment of the process, the developing subject that which it had been but the preceding instant; nor yet has that been lost which it had been. The development has been continuous and unceasing, and so also the changes; but the oak-unity has been preserved intact. The seed-germ, casting aside the shell which enclosed it, expands into the sprout;* the sprout is (higher) other than

* Here language is weak and insufficient. Whilst thought can grasp the continuous process through each particular moment and successive step,

the germ, but yet contains the germ; the sapling is other than the sprout, and yet the sprout is taken up in it; the full-blown tree is other than the sapling, but yet the sapling appears in it. We see consequently another, and very important, feature of the process of development, viz.: that it is a continually *making* or *creating* process,—the tree becoming in every moment of the process that which it had not, as yet, been. This is neither more nor less than a continuous process of creative acts, since, *to create* signifies merely the positing or placing in existence that which (whether substance or form) has not, as yet, existed. Since the oak-germ, therefore, in its developing process is continually becoming other, and is not exactly the same at any fixed moment, that it was the instant before, the idea of a continuous *process of creation* becomes, perhaps, the most important feature in the process of development; in fact it seems, as though the two—development and creation—are almost synonymous. The question: in which of the two factors (viz.: the oak-unity and the external conditions) of the developing process, does the power of bringing about such an act of creation, lie?—is not valid. There can be no separation; the oak cannot develop (create) without the external conditions, nor can the external conditions produce such an act of creation in the sphere of the oak-unity, unless they are taken up and assimilated by the oak. The two are necessary as factors in one continuous creating process. Nor in its progress does the developing object lose its unity; it is ever the same germ which is being developed, and it is ever the same oak which is being evolved; the unity remains through the entire progression. This unity is by its very nature unchangeable: winds may tear away branches; worms may gnaw the leaves; gnarled obtuberances may appear where shapely limbs should be seen; lightning may burst the bark asunder,—but the oak remains an

meagre language furnishes us only with names for marked stages, such as: germ, sprout, sapling, etc., and leaves the *innumerable* other stages unnamed.

oak—the unity is indestructible until death occurs and, even then, the *oak* dies—as a unity. It was the oak-germ in the seed-acorn; then, the oak-sprout, the oak-sapling, the oak-tree and is, now, the dead-oak. Another important thought can be gained. Resolving the oak into its parts and factors, we find the latter constituting innumerable other unities—some higher than the other;—each fibre and tissue forms such a unity and develops from its germ; each branch, twig, and each of the leaves form complete and perfect unities and classes in themselves and undergo developing processes, but all these minor factorial unities are absorbed in the higher oak-unity, which unites them all in one grand whole, in itself,—just as the oak itself is a minor factor of a higher—the world-unity—and is absorbed by it. When now the germ has been developed to its fullest capacity, and has reproduced its like, the oak is in the zenith of its beauty and strength. Now, however, it lives upon its past, and its future years can be measured by the previous capacity of the germ. Slowly, but surely, the tissue hardens and the life-sap no longer passes freely to the extremities; decay sets in; leaves disappear; barren and dead branches fall away, or remain as certain indications of the approaching fate; finally, the grand, old oak is shorn of its strength, and Nature kindly fells it to the earth and buries it beneath its own mould and the leaves of the neighboring forest.

If the writer's design has been realized, the process of development, as it takes place before our eyes, in a given object, has been analyzed and made clear by description. The form of development or of evolution now being apparent to us, we separate the *idea* of the developing process, from the single, concrete object (the oak) and apply it (the *idea*) as the universal form, under which, all processes of life go forward, and it then becomes for us, the *universal law* governing all living, organic processes; universal as life itself, since life, invariably, presents itself as a developing life, starting from a germ environed by proper, external conditions, and tending towards a definite form, which,

when attained and the germ has been reproduced as a product, constitutes that fulness and perfection of its existence, which always comes (under normal circumstances) before disintegration begins. In the idea of the world-unity—of nature as a whole—we can behold a living, organic unity, which takes up into itself all those minor unities corresponding to those which we saw in the oak, uniting them in one stupendous process of world-evolution or development,—as we learn in the practical demonstrations of Darwin. From the latter, too, we learn the immense importance of the external conditions, and the grand part which they play in the developing process.

If the writer has been properly understood, the question has doubtlessly been anticipated, viz.: *where do the external conditions of the world-unity—of Nature as a living, organic Whole—in its process as world-development, lie, and of what do they consist?* They cannot lie in nature, any more than the external conditions of the oak-development could lie in the oak; they cannot be *material* in their nature, since *all matter* is grasped and included in the idea of the world, of the world-unity,—and the conditions of evolution or development must *always* be external to the developing object, to its germ and to its developing process,—as we have gleaned from the oak—and from Darwin and Huxley.* Darwin, in his system of evolution, has no

* The writer does not feel himself called upon to enter into the question: whether this external condition must, necessarily, be the Providence of the Christian? He is merely dealing with the assertion of the Evolutionists: that Providence is not active within the sphere of Nature, and that the latter develops by reason of her own powers alone, and independent of any and all outside interference of a creating Providence. If, therefore, it is shown that material Nature does not and cannot so develop, without co-operative aid external to it, it is fair to presume, until further denial, that such external, immaterial Existence as external condition, is the Providence so alluded to. The writer does not wish it to be understood, however, that he begs the question above proposed, but merely that it lies outside the direct object of this paper, and that the question has not as yet been raised in the controversy upon the subject of Evolution.

such external conditions for the world-development, and this defect is fatal to the very idea of a world-development; the world-unity as a process of world-development becomes *impossible*. Holding to no co-operation of an Existence external to the germinal beginning of the world, *how* were the latent activities of this world-germ called into a self-asserting life and activity? *What* could this world-germ *assimilate* in order to continue in its progress as a process of world-development? Verily, *such* a germinal beginning is not even like laying the acorn in the palm of the hand, for there, perchance, it may, at least, sprout,—but it is like wrapping it up in sheet-iron! Above any other system of Natural Philosophy that the mind of man has ever framed, does that of Darwin demand and portray—an Existence external to nature, which is active in all the processes of the latter. The very position from which he has withdrawn himself, is his stronghold, and is the only one by which his system can stand—and *will stand*. Saturated, as his genius and philosophy are, with the idea of a world-unity in one, continuous, unbroken process of development, nothing appeared to him to be more fatal to such idea, than the theological assertion that nature is a series of breaks, instead of an organic chain of evolution—as a world-whole; and it is not strange that he found himself compelled to cast aside such an untenable and unscientific idea, since it destroyed the world-unity. But, casting it aside, he threw away *too* much, and retained—no external conditions for the world-unity in its process as world-development. A more miraculous process, and one more contrary to natural laws, could not be conceived of, than a process of development—whatever the developing subject may be, whether it is the world-germ or an oak-germ—which goes forward attended by no external conditions which it can assimilate.

We have seen, in our consideration of the developing oak, that the external conditions must not only be present and active in order that the germ may waken into life, but also, that their presence and co-operation are imperatively necessary

throughout the entire process; that they must never be wanting for a moment, since, if wanting, the developing process ceases immediately and the process reverses into disintegration. If, now, it has been shown that the world-unity—Nature as a whole—in its process of world-development demands, as external conditions for such development, an Immaterial (Spiritual) Existence lying beyond it, then the only way by which the developing process of the *World-All* can be affected by such external Immaterial Existence, is by the latter entering into, and being taken up by, *every part* of this world-unity; its presence must be in every atom and particle, in each portion and moment of the developing process,—since only in this way could the whole be affected. No analysis is necessary here: a whole cannot be affected, excepting through all its parts. We are now, perhaps, in a position to view the important point of an act of creation within the sphere of the world-unity in its process as world-development. We again refer to our oak, and we draw: that the entire process of world-development is a *continuous process of creation*; that the world-unity, in its process as world-evolution, is continually becoming (a higher) other than it had previously been; that it is continually positing in existence that which, at no earlier period, had had existence, and we then have a *law of creation* immanent in the entire process; that that, which nature has been, is, at no stage of the process, lost by reason of these changes; that the power of bringing about, within the sphere of the world-unity, such acts of creation, lie in neither factor (viz.: the world-unity nor the external, Immaterial Existence) independent of the other; that the world-unity cannot develop (create) without the co-operative activity of the external Immaterial Existence in all its parts,—nor can the latter produce such an act of creation *within* the organic sphere of the world-unity, unless it enters into and is taken up by the latter and in all parts of the latter; *that the two are necessary as factors in one continuous, creating process.*

When I stand beneath a full-blown oak and pluck from an

overhanging branch, an acorn, I have an undoubted right to infer that this acorn, which I hold in my hand, is the product of a process of development of a certain unity which had its germinal beginning in another acorn. When I behold self-conscious personality in man, as the highest (?) product of nature, I have the right—scientific right—to infer that this self-conscious personality is the product of that process of development of a certain unity, which, also, had *its* germinal beginning in a self-conscious Personality; of which latter, the self-conscious personality of man is a likeness.*

The writer now returns to his former divisions, after having considered the subject of evolution or development at some length, and proceeds to sum up, that, so far as the foregoing thesis is concerned: the first division of thinkers must accept, if they would hold to a world-development, *i. e.*, of nature as a whole, as a unity,—the views of those who hold to the co-operative activity of an Immaterial Existence external to nature, *i. e.*, external to the world-unity;—whilst the second must accept, if they would hold to the idea of a world-unity, the latter as being one, continuous, unbroken and unbreakable, living, organic process of evolution or development as is maintained by the former. What hinders the two theories of Natural Science from being united? Each demands the other! Each is the complement of the other! *Neither one can stand without the other!* The testimony of Nature herself, is in favor of such a

* Against any possible thought of Pantheism in this connection, it will suffice to remark, that Pantheism is as effectually fatal to the idea of a world-development as is Deism, since, there also, the *external conditions* for such development would be wanting. "**** Why, then, should not God stand to each one of us, to each form of existence, in the same relation that we do to our several actions and our different parts? I am in my limbs, in my actions, in my feelings, in my thoughts; they are mine, and yet do not constitute me—do not make up my personality. God, similarly it may be supposed, is in each one of us, is in each form of life upon the earth; but yet none of them is God. As my personality is not to be resolved into my parts or actions, so also God, while present in all His works, retains a personality within Himself." Philosophy of Pessimism. Westminster Review, Jan., 1876; page 79.

union! Are "*missing links*" still inquired for? There are no "missing links"! In the organic concatenation of Nature, in the world-unity and world-development, there are no such things as "missing links." There *cannot* be. *Man, himself*, is the "missing link" which connects him with that portion of Nature which has preceded him. There is no half-tree and half-sapling; there is no such monstrosity in the orderly evolution of the world, as half-man and half-monkey! When the world-germ, advancing in and through its developing process, by finding its conditions of development in an Immaterial (Self-Conscious, Personal) Existence external to it, reaches consciousness in personality—there is man. We will be informed where that precise point is, as soon as we are told the precise point where the sapling ends and the full-blown tree begins. There can be no such separation in the process of development as to be tangibly marked in such a gross way; it is totally foreign to the idea of the infinite gradation which takes place in development. But yet, when we see the tree, we know the tree; when we see the sapling, we know the sapling:—when we see man, we recognize man; when we see the monkey, we recognize the monkey. A particular monkey has no more been the parent of a particular man, than has Mt. Vesuvius. Man does not become a developed monkey in the process of world-evolution. The world-germ passing up through inorganic matter and the lower species, including that of the ape—in one unbroken process of development—finally reaches, and, in connection with the activity of the External Conditions, *creates man*. It is a very inaccurate assertion, to say that the oak is a developed sapling; the oak is a developed *oak-germ*, passing up through the sapling stage of the developing process. Man is a developed *man-germ*, not a developed monkey. The mode in which the stream of evolution ending in man, has passed upward through the different orders, is still a problem in Natural Science. Whether or not it was through chosen individuals peculiarly adapted and circumstanced to be the bearers and propa-

gators of a gradually unfolding, higher order, is a question upon which the profound investigations of modern students of Nature, are continually casting light. Nor, in conclusion, must it be forgotten that man, himself, is but one of the innumerable factors of the world-unity in its process as world-development.

A few words to the Christian Scientist! May not light be thrown upon the entire subject by the study of the Person of Christ and the manner of His coming upon earth? * If our Lord is, upon the one hand, the full and perfect revelation of *God* (in His relations to the sphere of the world-unity) to men, why can He not also be, upon the other, the full and perfect revelation of *Nature* (in its relations to God) to men? Why cannot Christianity be, as it is, natural as well as supernatural? How was the *new and higher order of existence*, which He introduced into the sphere of Nature, brought about? Was it not by the Divine Act coming upon earth—as it had previously done in the lower orders—and by its being taken up by the latter in living, organic connection? Is not Christ the highest manifestation of the *general law* of an active Providence within the sphere of the world-unity, or does Nature yet look for Another? If we have endeavored to show in our foregoing paper, that the world-unity in its process as world-development, demands a continuous, unbroken and unbreakable, organic process of evolution, brought about and carried forward by the co-operative activity of an external Immaterial or Spiritual, Self-Conscious Being, does not the manner of the coming of Christ into the world, *correspond to this demand and law of Nature*? Cannot the secret of the species then—with all reverence—be read in Him? Is not the *real* Divine world-germ reproduced in the sphere of the world-unity as the highest product of the latter in its process as world-development, in

* "Every step of real advance in the matter of Christology, must be preceded by a deeper knowledge of the nature of God and of man." Dörner: Person of Christ, vol. 3, 2.

Him? Did Christ come as the Gnostics held, or was He born of the Virgin? Did He not found His spiritual kingdom upon earth, by linking Himself organically with the highest order—man—upon earth? In what other way *could* He have become, in life and in fact, the Head of Creation? Truly, Christianity, viewed from the manner of the coming of its Founder, instead of being an objection to the truth of a world-evolution, is the strongest argument to the Christian thinker, in its favor,—and the latter becomes the strongest natural argument in favor of the truth of Christianity,—since they are mutually complementary; the demands of each are met in the other; each completes the other; the form of development still remains the same, *i. e.*, natural, and the germinal beginning of the world-unity is reproduced, in its process as world-development, in the Divine *God-man*.*

The foregoing paper is intended as an endeavor to prove the co-operative existences and activities of the two realms of the immaterial or spiritual and the material, by reasoning from the demands of the world-unity and world-development. Nature, there, has necessarily been regarded under its material aspect alone, and the deductions have been drawn from her record alone. From the natural-material record, however, we are unable to get beyond the point reached, *viz.*: the co-operative existences of the two spheres, together with an underlying, pro-

* "The primal principle of creation—which must also be its final end—cannot be an objective, but must be a subjective one; to be sought for in God Himself. What it is, cannot be determined by the weak creature, who amongst a sea of worlds knows but a single drop—this earth. We must therefore admit, that we know, as little, the primal principle of the creation in God, as we do the final, objective end (*Zweck*) of the same, and, must be content to assert: that that primal principle lies in Him, *i. e.*, in the highest perfection, and, that the world, as the product of God, must correspond to this perfection. This much is self-evident: that the Universe created by God, must be the external expression of His thoughts and is, thus, the *primal revelation of God, with which, no later particular revelation can stand in contradiction*; from which follows, also, that to the extent in which our knowledge of Nature progresses, extensively and intensively, in that degree does our knowledge of God increase and approach perfection." Bretschneider: *Dogmatik*, Band I. 670. (Writer's translation).

phetic preparation and development towards something higher. Here, however, the natural-material record ceases. Beyond this point, nothing can be learned, in a positive way, from it. Stopping in the material sphere, the immaterial or spiritual becomes nothing more than a mere external condition for the development of a *material world-germ*. But we find that nature, in its process, does not end in the material; that there is a higher stage of development in her sphere, viz.: self-conscious personality, and this already changes the type of the world-germ into a self-conscious personal one. Still higher, we find the wonderful, natural fact of the union of God and man, and we then attain to this fact as the highest realization of the process of nature. We see then that as we rise through the different developing stages of nature, the clearer becomes the process until we reach the full and complete revelation in the person of Christ, who thus becomes the center of the entire process,—whose life becomes the fountain of life, animating and permeating the whole movement,—the principle of creation expressing and manifesting itself in every moment and part of the process,—in whom and from whom alone all things find their meaning. Where the process ends, there also had it its germinal beginning. Ending with Christ it began with Christ; and the development is the development towards the union of God and (nature) man in the person of Christ. Stopping in the material, we would be unable to see the underlying principle of the world, because we disregard and ignore the highest manifestations of nature, viz.: self-conscious personality and Christianity. The Deistic Evolutionist disregards the higher stages of nature; the unscientific Special-Creationist disregards the orderly lower expressions and manifestations of spirit.

Recognizing now, the whole order of nature as we find it in the stages of the material, the self-conscious personal and the Christian, the germ which is being developed and in which the unity of nature finds itself, is certainly the union of God and man. This fact then would not confirm the conclusion which

we reached in the main body of this paper, viz.: that the immaterial or spiritual constitutes the external conditions for the development of the material world-all. We regard it now from our highest natural stand-point, viz.: Christianity, and we find that the opposite is rather the case, or, to be more correct, that the above conclusion is a *defective* one, as any view must be which is based upon only a *portion* of a *process*. In the idea of the union of God and man, we find the three factorial ideas of God, man and their living bond of union. Upon the one side, we see the Absolute, Perfect, Eternal, Unchangeable, Self-Existing God; we see the God-factor ready from all eternity,—but the factor man is still non-existent, wanting. To meet this, creation takes place in the manner we have seen it,—in an orderly, progressive movement through the material up to man—when the second factor comes into derivative existence. The same orderly, progressive movement continues in the sphere of freedom and history until the fulness of the time has arrived, whereupon Christ came to do the eternal will of God, and the Word became flesh. What a glorious, Divine predestination is this! Not an arbitrary predestination of human individuals to heaven or to hell, but a predestination of the union of God and man. *The material thus becomes a condition for the union of God and man*, and is by its very nature and design merely temporary and spatial, and when the *fulness of time* has come, must pass away in the same slow, gradual way as we saw the oak do. We find reproduced over against the Absolute, Infinite, Personal God, innumerable, relative, finite, personal creatures who come into living union with God, in the person of the God-man, Jesus Christ, whose life flows over into the entire economy. The question: whether or not man could have been created without this prodigious movement, is of no account. Man was made in the manner in which he was made, and it is to be presumed that God proceeded in creation according to the requirements of His own constitution, and that finite, self-conscious creatures lower than God Himself, could

have been created in no other way than through a process, of which the one preliminary side is material. But the union of God and man (the latter as the head of creation) brings about an entirely new realm, of which the *world-unity forms but a factor*,—nature becomes superseded and the Kingdom of Christ constitutes the harmony of God, nature and the union of these.

NEVIN H. FISHER.

ART. VI.—THE TRUE CONVERSION OF MAN.

MAN'S redemption and salvation require not only a work to be accomplished for him, but also in him. It is necessary not only that his redemption should be wrought out and accomplished for him in the person of our Lord Jesus Christ, by His incarnation, life, death, resurrection, and ascension, but this redemption must also be wrought in him by a true regeneration and sanctification, involving an entire and radical transformation from a state of nature to a state of grace, from a citizen of earth to a child of grace, and finally a citizen of heaven.

The nature of this transformation or conversion in some of its leading features is set forth in the words of the inspired Apostle,—“Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.” Romans xii. 2.

- I. The subject is set forth negatively, as a conversion from a state of sin and death.
- II. Positively as a conversion to a state of grace and salvation.
And—
- III. The end reached, a self-authentication, in the experience and life, of the divine will as good, acceptable, and perfect.

I. CONVERSION FROM THE WORLD.

There is a sense in which it is right and necessary to be conformed to the world, in order to the perfect development of man's moral nature. If we view the world in its normal moral constitution, in the light of the idea of humanity, as unfolding itself in the organism of the family, the state, the interests of business and trade, of science, literature, and art, we will find that our life should unfold itself in conformity with this constitution. The complex idea of humanity becomes concrete in these different forms of human life, and our individual existence cointegrates itself in them, giving us thus the conception of morality, which must then, it is true, find its completion in the idea of religion in the order of grace in the Christian Church. But so far as it goes, the order of the world's life in this view is right and good. The Christian should conform himself to the order of the family as child or parent, of the state as a dutiful citizen, and to his special calling in a profession or in the interests of business and trade. So also science, literature, and art are forms of the world's life, which claim regard in their ethical significance.

But the phrase, *this world*, ὁ αἰὼν οὗτος, is used in a special sense in the New Testament as designating the world as an order of life fallen away from God, and under the domination of principles opposed to the divine will. In this sense the Christian is called out of it and brought into the bosom of another order of life, the kingdom of grace in which the world is to find its regeneration. This world he is to antagonize, he is not to be conformed to it. The word translated *conformed*, means "to be moulded after the scheme of;" συνασχηματίζεσθαι.

Our purpose now is to characterize the spirit of this world, and we propose to do so by considering it under two heads, which in the end will prove to be only two ways of setting forth one and the same principle.

1. The principle of this world is a spirit of selfishness, or a

false self-hood. What we mean here by selfishness consists in this,—that man takes into his own hand the determination of his existence independently by his own will, guided by the light of his own intelligence in a like independent way. The full meaning of this false life, which ends in spiritual death, can be fully understood only when we come to consider what is his true life on the positive side. We can only briefly explain what it means on the negative side.

The essence of sin is sometimes defined as selfishness. This, we may say, was the sin of the angels that kept not their first estate, a refusal to be subject to the divine will, and to be guided by the divine truth. Milton says of their leader, that he preferred to rule in hell rather than serve in heaven. So also it was the sin of our first parents in paradise, under the false guidance of the tempter; "ye shall be as gods, knowing good and evil." The temptation here was an aspiration to become self-sufficient in the form of knowing and willing. Shutting out the light of truth proceeding from God, man received into himself only the light of the world apprehended and appropriated by his intellect, and determined his will by a principle which is the opposite of love—the principle of self or self-hood, which antagonizes God, and becomes in the end the principle of hate.

It was not long before this principle began to bear its bitter fruit. From the murder of Abel down through the ages of bitter, cruel strife, it is at the root of all the evil that has come upon the world. It is constantly lured on by the false light of a perverted human knowledge. Science and philosophy in this view are only the embodiment of this worldly wisdom which is vain and puffed up. Not because human knowledge *per se* is evil, but because the contents of man's knowing now are from the world and not from God. It is as the inversion of the eye of the soul, so that the light that is within him becomes darkness. When viewed in this way, as relying upon itself, the whole course of the development of the world's science and phi-

losophy must stand condemned as being an attempt to originate a light for itself over against the true light that comes from God alone on the spiritual side of man's existence.

The evil resulting from the principle of selfishness on the side of the will is still greater, just because the will is the deeper organ of man's being. Theoretical evil here becomes practical in the life; selfishness in the will, starting in the assertion of man's independent self-sufficiency, becomes antagonism to the divine—to God. Its very inspiration is hatred to the good. It finds its culmination in diametrical opposition to the good, as expressed in the words of the same poet already quoted, "evil be thou my good," or in those words of Mephistopheles in Goethe's *Faust*, "*Ich bin der geist der stets ferneint*;" I am the spirit that constantly denies.

What its effect has been in disturbing and poisoning the relation of man to man, appears on every page of history. Instead of seeking the good of others in a spirit of self-sacrifice, it seeks to exalt self above others, and in doing so it stops at no crime. Every act of sin, in whatever form, may be traced at last to this as its animating principle. When self has once been asserted against the supreme will of the universe, the will which harmonizes all loyal intelligences in the spirit of love, it is natural that it should assert itself also in antagonism to every other created, finite will, and thus human society is disintegrated and thrown into confusion. Man becomes indeed what Hobbes designated him, a fighting animal! Selfishness has thus become a spiritual miasma that desolates the spiritual life of man, destroying every tender affection, blighting every generous impulse, poisoning every elevating emotion, and quickening the growth and development of every form of immorality and vice. It deifies self, and its religion becomes a worshiping of this as an anti-god, man arrayed in endless battle with the only true and living God.

2. A second characterization of the spirit of this world is, that it reverses the true order and subordinates the spiritual to

the natural, the heavenly to the earthly. Here again we may go back at least to the first entrance of sin into the world in order to find this exemplified. As a being in whom was united nature and spirit, man in his original creation stood, as it were, between earth and heaven. The organs of his being opened on the one side towards the earth, with senses and appetites to take in natural enjoyment, and corresponding organs opening on the other side to receive the light and life of the spirit world, by which the natural and earthly was to be regulated and governed. In his fall he closed the eye of the spiritual against the one and opened the eye of his lower, natural self to the other. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." (Gen. iii. 6). By this fall the sensuous nature of man triumphed over the spiritual. Appetite assumed control, and man came under the denomination of passion. The will in its spiritual form no longer held the helm. Ruled by passion man became a sufferer, as the word itself indicates. Even the nature side of his being, his natural appetites and desires, suffered a wrong, for we know that these when unlawfully gratified lose their freshness and zest. But the greatest evil consisted in the dethronement of the will, for even in the indulgence of passion the will, though reduced now to debasing servitude, is nevertheless active, so that knowing the right, man wills the wrong. His condition here is not that of the animal which has only instinct for its guidance, and has not the power to transgress moral law; but under the sway of passion he becomes degraded below the brute.

This is that law of sin to which St. Paul refers in Rom. vii. 14, *et seq.* "For we know that the law is spiritual; but I am carnal, sold under sin. For that which I do I allow not: for what I would that do I not; but what I hate, that do I. . . . But I see another law in my members, warring against the law

of my mind, and bringing me into captivity to the law of sin which is in my members. O, wretched man that I am! who shall deliver me from the body of this death?"

But the law to which we here refer reaches out beyond the individual existence of man, and brings to pass sin in a broader view. The temporal good which the world affords in the gratification of mere spiritual perverted appetites, the promotion of self-interest, the possession of wealth for its sake, the gratification of pride, ambition, the love of honor among men—in these man finds his highest good, and thus instead of seeking his proper destiny in a supernatural spiritual world, he seeks it in this world.

Thus not only is the spiritual nature in man subordinated to the natural, but the nature side of creation is elevated for him above the spiritual order in which the natural should find its proper end. Under the inspiration of this evil principle he has erected for himself an abiding habitation on earth and despised and rejected that other country in which his true home was to be sought,—that city which hath foundations, whose builder and maker is God.

This principle, like that of selfishness, with which it coalesces, will be found also to lie at the root of all forms of sin in the world. As the other makes man his own God, so this makes the earthly and temporal, this *æon*, the end of all his seeking. To this world, as characterized by these two principles, the Christian is not to be conformed.

II. MAN'S TRUE CONVERSION ON ITS POSITIVE SIDE.

Let us pass on now to consider in what man's conversion consists on the positive side, as described by the words, "Be ye transformed by the renewing of your mind."

The change here referred to is one in which man is an actor, over which, under divine grace, he exercises control. We call it conversion, therefore, rather than regeneration, although these

terms, as we know, have different significations in different theological systems. The activity of man here, however, begins,

1. In the surrender of self to the divine will, in the twofold form of receiving into the understanding the light of divine wisdom, and into the will the love of God as its spiritual essence. This is the direct opposite of the principle of selfishness, and it is not difficult to see that it forms the primary positive principle of man's conversion.

As man lost paradise by asserting his own will in opposition to the will of God, so paradise must be regained by submitting his will to the will of God; and as we found the false principle of self-hood asserted in the first Adam, so now we turn to the second Adam, our Lord Jesus Christ, in order to find the true principle of man's spiritual life asserted.

Already at the twelfth year of His age, we find the unselfish self-hood asserted by our Lord. "Wist ye not," He says in response to the inquiry of His mother, "that I must be about my Father's business?" As His divine-human life unfolded itself afterwards, we hear Him repeating to the Jews, "I came down from heaven, not to do mine own will, but the will of Him that sent me." "My doctrine is not mine, but His that sent me." And when at last He came to the awful sufferings of Gethsemane and Calvary, we hear Him again, praying, "O, my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." The whole triumph of our Lord over the power of hell consisted just in this, that in opposition to all temptations to the contrary, He subjected His will absolutely to the will of His Father, God. As He was the Logos of God, the divine word as constituting the truth found utterance in Him against all lying error, and the love of God to man became the substance of His will. Thus by His perfect union with God He perfected our humanity in His person and life, and transformed it from a state of nature into a state of glory in the heavens. Here we find at once the source and the example of man's true conversion in the principle of un-

selfish love. Let us now proceed to examine this principle more definitely.

In his original creation, or in the constitution of his being, man is not self-sufficient or self-subsistent. This might seem to be a mere truism. All are ready to acknowledge that in some way he is dependent on God for his continual existence, although this relation is made to be, in the thinking of many, of the most external character. The relation, however, is of a deeply internal kind. "In Him we live, and move, and have our being." That which man receives from God may be designated in a general way as life. In his fall he became dead, because he deprived himself of this life. So the Scriptures everywhere regard him in his natural state. He is dead in trespasses and in sins. But life, spiritual life, for man when analyzed will be found to resolve itself into wisdom for his understanding, and love for his will. This divine life is restored to him in our Lord Jesus Christ, who is the resurrection and the life for man's regeneration. In the process of receiving this new spiritual life, as already said, we may designate man's conversion as consisting in the unselfing of his being—his understanding and will, as constituting the two sides of his existence designated by mind in the passage we are considering, "the renewing of the mind."

The change here referred to is a radical one, so much so that the subject of it is spoken of as a new creature. This renewal holds primarily in this, that man's whole being swings off (if we may use the expression), from its old centre in self, and finds a new centre in God. The principle of selfishness, as this has been already explained, is overcome, and the will, including the affectional nature becomes infused and informed with divine charity. So far doubtless our readers will go with us, and so far this language will be generally accepted by believers in Christianity. But we must understand here more closely what we mean now by divine charity thus entering the will. Are we dealing with mere words or with real things, with mere no-

tions, or with substantial spiritual realities? Is the principle of love here a living, substantial reality, or is it a mere activity of an organ of man's being? Much turns upon the answer given to this question. It rests back indeed upon the general question, whether our spiritual being in any sense has a principal self-subsistence of its own, so that the activity of its powers depends on what might be called here mere secondary causes, so that the will may receive, not only its motivation, but its very life by the exertion of divine power in an external way; or whether this motivation and essential life proceeds directly from the Lord Jesus Christ through His word. The latter we maintain over against the former. For those who are in sympathy with the general principles of this *Review*, we maintain it on the ground of what they already believe and hold in regard to the substantial character of the life of Christ in the believer. This life, as has long been held in our Reformed Church, is not a mere figure of speech, but denotes a real influx of essential spiritual power from the risen and ascended Lord. For others we maintain it on the ground of the teachings of God's word, which cannot be gainsaid, and the relation of man's nature to the spiritual world. It is not necessary to quote passages to show that the Scriptures, if they mean anything at all, mean something spiritually substantial by the life of Christ in the believer. We say spiritually substantial, because there are still some who will have it that the idea of organic, vital union with Christ involves a physical transmission, as though the word-life, in its primary and deepest sense, does not necessarily mean something spiritual.

But now life for the will is love, and the regeneration or unselfing of the will consists just in this influx of love from the Lord, by which it is turned from its false direction, and made to centre in God. And as the will holds on the practical side of man's being (it is called by Kant the practical reason), the divine love, as the essential life of the will, is one with the precepts of the divine law. * Love is the fulfilling of the law.

The two are thus joined as two sides of one and the same thing by our Lord. "If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me." "If a man love me, he will keep my words." (John xiv. 15, 21, 23).

Here now we reach what is meant by the unselfing of the will, and thus the elimination or destruction of the principle of selfishness. The precepts or commandments of the divine word or the law of God are in the believer, love in the will and obedience in the life. Self is no longer the actuating principle and the end of man's life, but God. The Scriptures could not utter this truth more strongly and emphatically than they do in such passages as these: "If any man will come after me, let him *deny himself*, and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall save it." "Except ye be converted and become as a little child, ye shall not enter into the kingdom of heaven."

Sound philosophy must be in accord here with the teachings of Scripture, and true morality must agree with true religion, in which it finds its completion. The first step in the right moral development of the child must start in the unselfing of the will. Its will finds its true life and freedom, not by its own self-determination, but by being brought into submission to a higher will or law uttered through the precept of the parent. So also in a higher stage of morality, the will attains its true freedom, not by a power self-produced, but by an inspiration from the good. Virtue, as moral strength in the will, comes not from man, but from the idea of the good, as an inspiration or infusion of moral power from beyond himself. The true doctrine of morality here foreshadows the substantial nature of religion in which man comes into living union with God unto eternal life.

But this unselfing of man has to do also with the intellectual side of his nature also. "The renewing of the mind" implies

the inflow of truth, which is the light of the understanding, and its inmost essential life. We meet the same question here as between mere words or notions and things—substantial realities. Truth is something objective. It is a substantial element of the divine life for man.

Here also we may refer to the opening words of this REVIEW in its first publication nearly thirty years ago, in testimony that it has from the beginning regarded truth, not as a production of the human understanding, but as an objective power which first apprehends man. "Neither are men by any means to be considered as the possessors, revealers, guardians, defenders, and saviours of the Truth. The branches bear not the Root, but the Root the branches; the branches are not the revealers, but the revelation, of the Root. Man, indeed, lives—and yet not he, but the Truth lives in him. . . . Man, therefore, is the servant, not the lord of Truth, etc." (Mer. Rev., vol. I., p. 9).

How indeed can any one infer anything else from the manner in which truth is spoken of in the holy Scriptures? Our Lord says He is the truth. "Sanctify them through thy truth; thy word is truth." "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John xvii. 17; viii. 31, 32). Clearly the truth is here spoken of as something objective, as proceeding from God, as being His word, and as the power in man that sets him free from the slavery of sin. In that consists the unselfing of the mind, when instead of following the light of his own understanding, making idols of his own private opinions, he opens his mind to the presence and power of the truth flowing forth from God. Clearly truth is here spoken of as something different from merely natural truth or knowledge in the form of human science and philosophy for the intellect. It is possessed of moral power. Its origin is not nature or man, but God. It is a power flowing from the spiritual world, and thus a true revelation to man. It is internally and livingly united

with the divine love, and such conjunction between them must continue in their apprehension by man, otherwise truth becomes a lifeless form without essential contents. How they are united in the life of the believer is a question of profound interest, as lying at the foundation of all true religion.

2. We proceed to consider next a second principle in man's conversion, or the renewal of his mind, which we may state thus: the recognition and enthronement in him of the spiritual as over the natural, and thus the choosing of heaven as his portion, and not the earthly. This principle also is exemplified in the life of our Lord Jesus Christ. Although standing in the world as man, and joined on the one side of His life to nature, as is the case with all men, He made supreme account from the beginning of that life which proceeds from God and ends in God, subordinating ever the earthly to the heavenly. When Satan tempted Him with the offer of "all the kingdoms of the world and the glory of them," saying, "All these things will I give thee, if thou wilt fall down and worship me," He replied, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." This grand victory carried with it from the beginning in His life the restoration of the right relation between the claim of the spiritual world holding in God, and that of the natural world-order which man in his fall had erected as an anti-god. It is not the fact merely that our Lord lived outwardly free from the world, living in the world as not of it, possessing no property, supported by the charity of His friends, taking no part in political questions, and manifesting little or no interest in world-education, in science, and the philosophy of the schools. This might be accounted for in part at least by His special position and work as a religious teacher. In some of these respects, we know, His life was not intended to be outwardly a model for others. All could not live in this respect just as He lived. But the principle to which we refer found its exemplification in Him rather in the fact, that for His life and the life of the

world, the springs and sources of all true existence flow forth from the spiritual world. And this brings us to the thought which we desire here to express, not that the spiritual world as something to come after the present life is far superior to the present, and that a thought or notion of this then is to show the vanity of the present world. That is often brought out in speaking and writing about the spiritual world. In a somewhat sentimental way (for it is a sentiment or notion), the vanity of the world is preached about and made to tell in a like sentimental way in others.

The priority of the spiritual world to which we here refer as affecting the true conversion of the Christian, is not one of mere sentiment, nor yet of mere philosophic thought, but of real being. Here we have to do, not with notions and theories, but with most real things. The sources of man's true life, and his true intelligence as well, are to be found, not on the natural side of his existence, but on the spiritual side, in such a way that he is constantly touched, and affected constantly by its powers, whether for good or ill, in a more real way than by the powers of nature. The true order here is not from nature to spirit, or as it is sometimes stated, "from nature up to nature's God," as though the spiritual world were in some way a product or sublimation of nature. The order is the other way. Nature itself is continually upheld by a spiritual order of existence lying back of it. It is not by the self-subsistence of principials, or what are denominated secondary causes, that the order of nature is continually upheld, but rather as a spiritual world of infinite powers continually project their likenesses in time and space, or externalize themselves. But if this is true of nature, how much more must it be true of man's existence in intelligence and will. Here his true life holds in right conjunction with the world of spirit, which has its foundations then in the Lord, who is the life and the light of the world. In the case of the believer the eye of the soul is open towards this world of life and light, and he is enabled then to place a proper estimate

upon the world in its natural form as vanity. In this new sense of spiritual realities he becomes detached from the vain enjoyments of a mere sensual and earthly life. So also in the more refined and spiritual forms of this worldly spirit, in the apparent lordship of the world which it has attained, in the advancement of civilization and humanistic culture, in the grand achievements of science, in the modern inventions and discoveries, and still more in the profound philosophical systems that mind has organized, in all these, so far as they are relied upon as a true mastery of the world, he finds an appearance and a pretence which in the end must bring only bitter disappointment. Not that these are wrong in themselves,—they are all proper in their place, but when substituted for the true life of the spirit in which alone the world is to be overcome, they become a deception and a snare. We might dwell upon this at greater length, for with all that is said and written on the subject that seems to have a sound of truth, there is in our age a vast amount of unbelief in the present reality of the spiritual world. But we proceed now to consider the third point of our theme.

III. THE AUTHENTICATION OF THE DIVINE WILL IN THE LIFE OF THE BELIEVER, AS THAT GOOD, AND PERFECT, AND ACCEPTABLE WILL OF GOD.

Here we have set forth the result of the conversion of man. It brings to pass in him the only real proof as to the nature of God's will. The divine will can be truly apprehended only in the experience of a life of humble submission to it, and practice of it. No other form of its presence can carry this kind of authentication to man. We have to consider here the difference between the divine will viewed as an abstraction to be taken in by the intellect, and as a concrete order of life in the human spirit, or the difference between merely notional knowledge and essential knowledge.

No one can truly know the divine will except as it becomes a guiding and moulding power in the experience of his life. It cannot be learned or proved by any mere intellectual process. There is a wide difference here between earthly knowledge and angelic or heavenly knowledge. Owing to the divorce between the understanding and the will that has resulted from the entrance of sin into the world, a large portion of man's knowledge is of this merely notional character. This is one reason of the difference. But another perhaps is also the nature of the contents of earthly knowledge as compared with the knowledge of spiritual things. As at present constituted, in his fallen condition, man may know with the understanding without having his knowledge properly joined with the affections of the will. He may know a vast amount of religious truth in this way. But if his knowledge goes no further than this, its contents become for him mere abstractions, vain *simulacra*, idols of the mind. They are like the objects in a dream, mere pictures of the fancy which have no power to satisfy his real wants.

To know, as used in the Bible, means something entirely different from this. It is used there in the sense of essential knowledge. "This is life eternal, that they might know thee, the only true God and Jesus Christ whom thou hast sent." "Then shall ye know if ye follow on to know the Lord." "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John xvii. 3; vii. 17; Hosea vi. 3). The ten commandments may be learned by the mind or memory. But such mere memorizing is not knowing the divine will. The doctrine of virtue for the understanding is not the presence and power of virtue in the will. Now, to prove the will of God is a result that can be reached only as it enters as a real spiritual power in the will, and is actualized in the obedience of the life.

1. Take, for instance, the divine will in Providence. The doctrine of providence, as it is called, may be taught and learned in a certain way by the exercise of the mere under-

standing. In the beautiful language of the Heidelberg Catechism it is "The almighty and everywhere present power of God; whereby, as it were by His hand, He upholds and governs heaven, earth, and all creatures; so that herbs and grass, fruitful and barren years, meat and drink, health and sickness, riches and poverty, yea all things come not by chance, but by His fatherly hand." That is providence in the form of a doctrinal definition. But the proof or authentication of providence is not to be found here. No theological treatise on the subject can bring this proof. It is learned in an entirely different school, the school of Christian experience, the school in which God teaches and trains His people, as He did the Israelites of old in their journey through the wilderness.

Providence is a mystery. We see something of it on the external side of human life and human affairs. When a nation rises or suddenly falls, when some great catastrophe occurs, or some revolution by which the course of history receives a direction which no mere human foresight could comprehend, men seem to have some sense of a hidden power at work in the world's affairs. But as a power that has to do with every event of life, of individuals as well as nations, it is hidden from human sight and human knowledge. No penetration of the understanding can reach its inner hidden depths in the mind of God. This must be so just because it is the will of God, which can be known only as we come to know God Himself. And yet with this will we all have to do in every event of life, both great and small. How shall we prove what is this good, and perfect, and acceptable will of God? Only, we answer, as this will, uttered through the divine word, enters through faith and penetrates into the affections of the will, and becomes actualized in the submissive and loving obedience of the life.

It is one thing to know theoretically that sickness and death are directed in the providence of God for our spiritual good, so that when a child is removed from the earthly circle of the family by the will of God, it is a visitation of love and mercy

to the living; but it is quite another thing to prove this (not the suffering and sorrow, but the goodness and mercy of God towards us), in the experience of our lives. It is one thing to know theoretically that what is called misfortune and poverty may be overruled for our good; but it is quite another thing for the man of property to see his riches take wings and suddenly fly away. Not here again as regards the suffering that may result. That all experience. But in the midst of opposition and persecution, sickness and death, in the maintenance of faith steadily to cling to the gracious word of God as a light amidst the surrounding darkness.

The problem here is not solved by faith merely, in the sense in which faith is frequently understood. Faith must work by love, without which it is cold and dead. To believe and trust, as the admonition often is urged, even though you cannot understand, is not sufficient. As that admonition is often understood, it renders faith at last something most unreasonable, and those who try to follow it turn providence into a sort of blind power of chance, which is then as blindly accepted and submitted to. But the individual enjoys no true satisfaction or peace in this. But when love is joined with faith, there comes to pass a real conjunction with the spiritual and unseen workings of the divine will, by which God is seen and felt in His relation to us in all our ways. This is no cold, stoic submission as to a fate that cannot be resisted or changed, but it carries with it a felt authentication in the progress of our spiritual life of the good and perfect will of God. It is not the mere observation that results from not seeing with the natural sight, but it is as a radiating light upon our pathway streaming into the soul through the spiritual eye.

2. The will of God is revealed also in the kingdom of grace. The revelation here is in a higher form than in providence. The two forms of revelation cannot indeed be separated. For the Christian the dispensation of providence becomes a gracious order, as we have seen. Still we are accustomed to speak of

the order of providence and the order of grace. The divine will in the kingdom of grace is revealed in the work of redemption in Jesus Christ. One of its purposes is to deliver man from antagonism to the law, and enthrone the law in the spirit of love in the heart. The precepts of the law are the utterances of the divine will. God wills man's sanctification in a holy life.

How now is this holy will of God to be apprehended? How is it to prove and authenticate itself to man in the kingdom of grace? We answer here again, by its becoming an inward moulding power in the life. Theological definitions or treatises cannot communicate it to our knowledge. As light in the understanding, it must be penetrated by love in the will, and come to expression in the obedience of the life. If the process stop short of this, man has no true knowledge of the divine will. But entering thus into his life it authenticates itself as the gracious and loving mind and purpose of God for his salvation. He becomes thus assured that this will is good, and perfect, and acceptable. No merely outward demonstration, no merely external human authority, purporting to represent the authority of God, can thus authenticate it to the soul of man.

The divine WORD is the form of its utterance, and the medium of its communication. This is the *voice* of God, which must be heard and recognized in its true supernatural character. "And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice." "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice."

The Word of God is the divine revelation of Himself to man from the spiritual world. Man heard God speak to him at first in paradise, and rejoiced in His word. But when he sinned, he "heard the voice of the Lord God walking in the garden in the cool of the day." It had become to him a voice of condemnation by reason of the entrance of sin, and he hid himself from the presence of the Lord God amongst the trees of the garden.

Thenceforward it became a strange sound in his ears, until in his restoration in the gracious promise in the Redeemer, he turned again and heard and obeyed the voice of the Lord. This voice called him back from his wanderings, and brought him again to his Father's house. Here his soul at last finds eternal rest and peace.

Thus the ways of God are established and authenticated in the true conversion of man. The law of God is not abrogated but fulfilled; first of all in the Lord Jesus Christ, and then in all those who are transformed by the power of divine grace into His image. His conversion ends in his glorification, when every element of discord shall be eliminated, and redeemed man shall take his place among the angels to find his eternal bliss in doing the perfect and holy will of the Lord.

T. G. A.

RECENT PUBLICATIONS.

BIBLIOTHECA SYMBOLICA ECCLESIAE UNIVERSALIS. THE CREEDS OF CHRISTENDOM, with A History and Critical Notes. By Philip Schaff, D. D., LL. D., Professor of Biblical Literature in the Union Theological Seminary, N. Y. In Three Volumes. Volume I. The History of Creeds. Volume II. The Greek and Latin Creeds, with Translations. Volume III. The Evangelical Protestant Creeds, with Translations. New York: Harper & Brothers, Publishers, Franklin Square, 1877.

This work is one of Dr. Schaff's best contributions to historico-theological literature. It takes rank with his Church History and his Commentary. Its chief merit, of course, consists not so much in any originality of thought which it displays, as in presenting in a scholarly way so much information in a convenient form. It meets a great want in our English theological literature. The Creeds and Confessions of the Christian Church

are more or less familiar to the student of Church-history, but they are scattered through its pages, and much labor is required to trace them up just when needed. Some of them are not given either in Church-histories or Doctrinal-histories. Here they are collected in a convenient form for reference. They are given in the original and the translations, so as to be of service both to the professional and the lay reader. *Hefele's* History of the Councils on a larger scale, covers in part the same ground, but that, of course, is limited to the Church previous to the Reformation, gives nothing to Protestant Confessions, and is only in part translated. The theological public certainly owes Dr. Schaff a debt of gratitude for his indefatigable labor and scholarly ability in bringing out this work. It must rapidly find its way into theological Seminaries, ministers' libraries, and it will no doubt meet a wide circulation among the reading public generally.

Dr. Schaff is so well known in the Reformed Church, in which for so many years he labored as professor, that his work needs no recommendation at our hands. In scholarly research, especially in the field of history, and indefatigable industry, he stands in the first rank of theological writers in this country, and his reputation in this respect is no less in the old world.

The work here noticed is arranged in the following order. Volume I. contains a History of Creeds. It contains over nine hundred pages, and is divided into eight chapters, treating successively, 1st, Creeds in general; 2d, The Œcumenical Creeds; 3d, The Creeds of the Greek Church; 4th, Those of the Roman Catholic Church; 5th, Of the Evangelical Protestant Church; 6th, The Lutheran; 7th, The Reformed; 8th, Of Modern Evangelical denominations, closing with a summary of the Consensus and Dissensus Creeds.

Volumes II. and III. contain the Creeds and Confessions of the Christian Church in full, both in the original languages and in translations. The whole of the second volume is occupied with the Œcumenical, the Roman, and Greek Church

creeds. The third contains the Protestant and modern confessions. In the first volume, twenty-four pages are devoted to the history of the Heidelberg Catechism, and in the third volume it is given in full, in German and English, filling fifty pages. The volumes are of about equal size, and give evidence of the immense amount of scholarly research and labor on the part of the author and editor, and the enterprise and excellent taste of the publishers.

The general subject brought into consideration by this work is highly interesting and important. We can devote to it at present only a few general remarks.

The two most fruitful periods for the production of creeds and confessions are the primitive age and the period of the Reformation of the 16th century. The primitive age stands first in importance. From that age we derive the three œcumenical creeds, the Apostles', the Nicene, and the Athanasian. Of these three the Apostles', being nearest to pure Apostolic tradition, is highest in authority in the Church, as it is best suited to liturgical use. It is the only one that can be confessed by universal Christendom. It is in closest sympathy with the language as well as the spirit of the Scriptures, and gives evidence of no theological discussion in its production.

The Nicene, or Nicæno-Constantinopolitan, Creed comes next. It was adopted in substance at the Council of Nicæa, A. D. 325, and enlarged to its present form at the second Œcumenical Council held in Constantinople, A. D. 381. It grew out of the great Arian controversy on the subject of the divinity of Christ. In this we already see the traces of theological controversy in the introduction of theological terms. While the Apostles' Creed gives utterance to faith in Jesus Christ our Lord, as the only-begotten Son of God, this adds that He was the only begotten before all worlds; in other words, it asserts the eternal *generation* of the Son of God. This creed, therefore, contains in substance the distinction between an

immanent or ontologic trinity and a revealed or economic trinity.

The third Œcumenical Creed is the Athanasian, which originated, though precisely how or where is not certainly known, about the middle of the fifth century. It bristles with theological distinctions and terminology. The doctrine of the trinity is here put in something like mathematical formulas. It is called the *Symbolum Athanasianum*, because it contains the view of the trinity so ably supported by Athanasius, and the *Symbolum Quicumque*, from its first word, whosoever (*quicumque*). It closes with what is called the *damnatory* clause or article, "This is the catholic faith; which except a man believe truly and firmly, he cannot be saved." This clause may be understood to refer to the substance of this faith only; or it may refer to the full wording, in which case it certainly sets up a condition of salvation not warranted by the Word of God.

The Athanasian Creed sets forth most fully the theological apprehension of the doctrine of the trinity as a result of the earnest controversies on this subject in the early Church, and in this view possesses a great deal of historical interest; but this very fact—that it is so cumbered with theological definitions and distinctions, renders it less suitable for liturgical use than the other two creeds.

The next most important creed, perhaps, that comes down to us from the primitive Church is the one adopted at the Council of *Chalcedon*, A. D. 451. It contains the last definition of the whole Church in regard to the constitution of the person of Christ, especially in regard to the relation of His two natures, the divine and the human, which are said to be joined in one person, "without confusion, without conversion, without severance, and without division." At a later period the Church decided also that Christ had two wills. In later times the subject of the *Kenosis*, or humiliation of Christ, engaged earnest discussion, but no definition has been reached, which has commanded anything like universal assent.

Very little was done during the middle ages, in the way of advancing the doctrines of Christianity. Practical work for the most part engaged the attention of the Church during this period. Great theological systems indeed were produced, such as the *Summa* of Thomas Aquinas, but these were based on the doctrines already settled in the primitive age and added nothing in the way of progress or development.

The Age of the Reformation was the next in importance in producing confessions. While the doctrines of the trinity and the person of Christ engaged the attention of the primitive Church, the subject of *soteriology*, or redemption, came forward at the time of the Reformation. The two principal questions between Romanism and Protestantism are in regard to the authority of the Scriptures and justification by faith. The Roman Church held that tradition is of equal authority with the holy Scriptures, while the Protestants maintained that the inspired Word of God is the only rule of faith. The Roman Church maintained that the sinner is justified by faith and works, while the Reformers held that he is justified by faith only. These differences led to many others, which have wrought a separation between the Protestant and the Roman Church, broad and deep, which three centuries have not obliterated nor obscured.

The Protestant confessions claim to rest primarily on the Word of God, though they also accept and make due account of the primitive oecumenical creeds. They can lay claim themselves, therefore, only to secondary authority. They demand acceptance only as they are based upon, and are supported by the inspired Word of God.

The Protestant symbols of the Reformation derive their main importance from the character of the period in which they were produced. The Church is not equally productive at all times. The period of the Reformation was an epoch in the history of the Church, and therefore possessed greater originality, under the special guidance of the Holy Spirit, than we

can expect in ordinary times. It settled certain great principles for succeeding centuries, until these shall be taken up perhaps by another epoch in still higher developments of the Christian faith.

But the idea of development implies that these Protestant confessions shall not become another *procrustean* bed of infallible tradition to limit the freedom of the Church. Special authority they undoubtedly have, because we recognize in the men and bodies that produced them a special guidance of the Holy Spirit vouchsafed for the necessities of the age; but according to their own declaration they are subordinate to the Word of God, which alone possesses final and absolute authority for the Church.

It is important to keep in mind the distinction between the Word of God and all human creeds and confessions. This distinction holds not only, nor primarily, in the difference in their authority as regards doctrines. The Word of God is not only of divine authority, but it is divine—in its nature and substance. Being the voice or utterance of God it carries with it divine power and grace. Its chief importance lies not in its authoritative use in the formation of doctrines, but in itself primarily as life-bearing. This Word in its deepest ground, of course, is the *Logos*, which was incarnate by the Holy Ghost of the Virgin Mary, and became man; but it is no less truly also the Word of God in the Bible which stands in living union with our Lord.

Creeds and confessions have their office and mission, but it is not precisely the same as that of the Bible. This we are to read and ponder, not merely in order to deduce from it certain doctrines, but to receive directly from it the living truth as it flows from the Lord. Hence the Bible does not present truth in what may be called systematic or scientific form according to the laws of human speech or human thought; but it speaks in concrete living form as the language of God. It addresses both the intellect and the will, the understanding, and the

affections. It teaches us of God, and it utters His precepts for the guidance of our life.

Human confessions, or even creeds, can never, therefore, take the place of the Word of God in the service of our spiritual illumination and advancement in the life of grace. It is in the actual reading and meditation upon the Word of God that we meet Him, as it were, face to face, whereas in doctrinal confessions we have only the reflection of His presence. This great truth was brought out by Protestantism as it had never been realized in the Latin Church. Even to this day intelligent Roman Catholics make a secondary thing of the reading of the Bible. They are perhaps more thoroughly instructed in the teaching of the Church, especially in liturgical and devotional formulas, than Protestants; but the reading of the Bible is far more general among Protestants.

As the Word of God is the source, or critical standard, of all doctrinal confessions, so it must constantly be looked to for all right progress in the development of the faith of the Church. Its spiritual depths have not yet been sounded. They contain truths which have not yet come fully into the consciousness of the Church. In a time like the present, therefore, when the confessions of the Church seem helpless to bring about the unity of Christians in the spirit of divine charity, we may expect that further help will come from the Word of God. But in order to this it must be received in its own true character as revealing, not human wisdom, not the science of nature or human philosophy, not the truths of geology and astronomy, but the higher realities of the spiritual world, in the power of which all nature finds its subsistence.

The work which has called forth these general reflections is worthy of a fuller notice, and suggests lessons which deserve a more elaborate treatment than our space allows at this time. This may suffice for the present to introduce it to the readers of this REVIEW. It will no doubt find a wide circulation in our Reformed Church, where its author is so well known.

THE LIFE AND WRITINGS OF ST. JOHN. By James M. Macdonald, D.D., Princeton, New Jersey. Edited, with an Introduction, by the Very Reverend J. S. Howson, D.D., Dean of Chester. Scribner, Armstrong & Co., 743 & 745 Broadway, New York. 1877.

The work here noticed is a large, handsome volume of about 400 pages. Its external appearance is worthy of its contents. The binding is rich and ornamental, the paper good and the type clear and pleasing to the eye. The maps and engravings add much to the interest of the volume. It is prepared very much in the style of Conybeare and Howson's *Life and Epistles of St. Paul*. In view of the interest that attaches to St. John and his writings, an interest that is renewed and intensified in recent times by the attacks that have been made especially against his gospel, this elaborate work must attract attention.

It presents the life of the disciple whom Jesus loved from its beginning to its close, so far as any information is furnished for this purpose in Scripture and tradition. But as every life stands related to the life of the world around, this life of St. John takes in a general review of the interesting period in which he lived, the land and nation in which he was born, and the history with which his life was connected. It brings out a vast amount of Biblical information. It contains also all the writings of St. John from the New Testament, with valuable notes and explanations. The whole is prepared with an Introduction by the very Rev. J. S. Howson, D.D., one of the authors of *Conybeare and Howson's Life and Epistles of St. Paul*, a work familiar to the readers of this REVIEW.

While the editor, Dr. Howson, commends the work as a whole, he does not commit himself to "the author's view of the meaning of every passage in detail, or even broadly to his general interpretation of difficult parts of Holy Scripture." He refers, as examples, to the remark of Dr. Macdonald that the passage, John iii. 5, has no reference to Christian baptism, and the general scheme of his exposition of the Apocalypse. We question

also the position taken in regard to the time of St. John's writing the Revelation, which he places before the destruction of Jerusalem. But no one would expect to agree in every particular with the author of a volume like this. It is sufficient if it evinces scholarly research, and breathes throughout a spirit in harmony with that of the great Apostle whose life he records. We heartily commend the work. It would be an ornament to any library, and is specially adapted to congregational or Sunday-school teachers' libraries.

THE BOOKS OF THE CHRONICLES. Theologically and Homiletically expounded by Otto Zöckler, D.D., Professor of Theology in the University of Greifswald, Prussia. Translated, Enlarged, and Edited by James G. Murphy, LL.D., Professor in the General Assembly's and the Queen's College at Belfast.

THE BOOK OF EZRA, &c. By F. R. W. Schultz, Professor in Ordinary of Theology in the University of Breslau, Prussia. Translated, Enlarged, and Edited by Rev. Charles A. Briggs, D.D., Professor of Old Testament Exegesis in the Union Theological Seminary, New York.

THE BOOK OF NEHEMIAH. By Rev. Howard Crosby, D.D., LL.D., Chancellor of the University of New York.

THE BOOK OF ESTHER. By Fr. W. Schultz, Prof., &c. Translated, Enlarged, and Edited by James Strong, S.T.D., Professor in Drew Theological Seminary, Madison, N. J.

These Books are published in one volume of Lange's Commentary by Scribner, Armstrong & Co., New York.

The remaining three of the twenty-four volumes of this Commentary are in the hands of the printer, and will be published at short intervals.

A HISTORY OF THE NEW HOLLAND CHARGE OF THE REFORMED CHURCH IN LANCASTER COUNTY, PA. By Rev. D. W. Gerhard, A.M. New Holland: Rauck & Sandoe. 1877.

We take special pleasure in noticing this little volume because it is the first of the kind, we believe, that has come into our hands, as the fruits of the historical feeling stirred up in Church and State during our Centennial year. We trust that it may

be followed by many more, which shall not only thus preserve the history of particular charges and congregations, but furnish material for a history of the Reformed Church in the United States.

The first 37 pages are occupied with an excellent introduction, giving a succinct history of the origin of the Reformed Church in the Palatinate, its first introduction into this country, its doctrinal position, and its relation to other denominations. This is done with complete success. We have not seen anywhere a more satisfactory account of the Reformed Church in so small a space. The facts are carefully gathered and well arranged. The style is good. It is well adapted to convey a correct knowledge of the Reformed Church to those who may seek for light on this subject.

But this little book is exceedingly interesting because the congregations of the New Holland charge had their origin among the earliest in the Reformed Church in this country. The exact date of the origin in some cases is not known. The first white settler in the locality of what is now known as New Holland was John Diffenderfer, a member of the Reformed Church, who arrived here in 1728. Other Reformed German immigrants soon settled around him, and a church was organized. In the Zeltenreich congregation the records go back to 1746. But there was a congregation a number of years prior to this date. The Salem congregation was organized and its first church built in *seventeen hundred and twenty-two*—1722.

The charge under the care of pastor Schweitzer—at any rate the Modecreek church—dates back also previous to the organization of the Coetus in 1747. We hope soon to have a similar history from him. We hope the good work here inaugurated will not stop until we have a history of the Reformed Church in Lancaster County, or, still better, within the bounds of Lancaster Classis.

This history by Bro. Gerhard shows that though the Re-

formed Church in Lancaster County is not strong in numbers at present, considering the large population of the county (over 100,000), yet the place where our Institutions have at length found a permanent home is truly historic ground. This book should be found in all the Sunday-school libraries in our Church.

A HISTORY OF THE REFORMED CHURCH WITHIN THE BOUNDS OF WEST-MORELAND CLASSIS. Edited by a Committee of Classis. Philadelphia: Reformed Church Publication Board, 907 Arch street. 1877.

This is a history on a somewhat larger scale than the one just noticed. It is the history of a Classis. It is an *octavo* volume of 232 pages. The introduction was written by Rev. John M. Titzel, pastor at Irwin, Pa. This introduction embraces about 20 pages of the volume. Mr. Titzel is known as a writer of ability in the Reformed Church. He has contributed a number of able articles in the pages of this REVIEW, and is at present an associate and Synodical editor of the *Messenger*. This introduction is written in pure style, and manifests good judgment in the manner in which the author has arranged his facts, and through them expressed the doctrinal position and genius of the Reformed Church.

The remainder of the volume contains sketches of the history of the Classis, and of the different congregations of which it is composed. We have here presented the beginnings of the Reformed Church west of the Alleghenies. The history goes back to the missionary labors of Rev. John William Weber, as early as 1783. Rev. Nicholas P. Hacke, D.D., the third pastor in the Greensburg charge, commenced his pastorate in 1819, and has labored in it to the present time, nearly 58 years. It is not often that a minister is blessed with a pastorate of so nearly *three-score* years in the same charge. Dr. Geo. B. Russell prepared the history of this charge. It is presented with ability, and occupies about 50 pages. The other sketches were prepared by Revs. Lady, Swander, Snyder, McConnell, Love and

Titzel. Some of this territory is familiar to us. The English Greensburg charge which we served as pastor was first divided during our pastorate, and has now grown into some four charges. Though over twenty years have passed we feel grateful to learn that our short pastorate there was not without enduring fruit, and that it is recalled with affectionate remembrance by one, Rev. Jacob F. Snyder, who sat under our instruction in the catechetical class, and that by those instructions he was brought to consecrate himself to the gospel ministry, to which he was drawn, as he says, from his earliest recollections.

The old Westmoreland Classis, organized only thirty-three years ago, "has grown into a Synod, numbering five Classes, fifty-four ministers, one hundred and twelve congregations, with about eighteen thousand baptized and confirmed members."

This book should be in the library of every minister and Sunday-school of the Reformed Church, and deserves a wide circulation also in a wider sphere. Why should not every Classis have a similar history?

WHY FOUR GOSPELS? OR, THE GOSPEL FOR ALL THE WORLD. A Manual designed to aid Christians in the study of the Scriptures, and to a better understanding of the Gospels. By D. S. Gregory, D.D., Professor of the Mental Sciences and English Literature in the University of Wooster; Author of "Christian Ethics." New York: Sheldon & Company. 1877.

Dr. Gregory has become favorably known as a thinker and writer of ability through his work on Christian Ethics. That work takes rank among the best English manuals on the subject in this country. In the present volume he appears as an able writer in Biblical science.

Why four Gospels? The question has received many different answers. It certainly was not by mere accident that the one Gospel of our Lord was written by four evangelists. Four in Scripture is the symbol of the world. Without reference to the symbolism of numbers, Dr. Gregory finds the answer in a

way which seems to confirm such symbolism. The Gospel of our Lord was to be written for all the world. Matthew was written for the Jew, Mark for the Roman, Luke for the Greek, and John for the Christian. There is certainly much to support the theory. No one questions the object of the first Gospel or the people for whom it was written, although we differ from the author in his regarding it as a translation from the Hebrew. St. Mark was St. Peter's interpreter in Rome, and spoke in Latin. His Gospel bears internal evidence of having been written for Romans. St. Luke was a physician, and probably of Greek origin. At any rate, he wrote proficiently in Greek. A pretty good case is made out in the argument that his Gospel was written for Greeks. There can be no question that St. John wrote for Christians, as did also the other three.

The value of this book does not depend upon the correctness of this ingenious theory. Certain other theories may perhaps be applied just as well. The value of the work, apart from this, consists in the number of facts brought out by the author, in discussing his theory in regard to the four Gospels. Therefore it may be studied with much profit whether the reader accepts the theory or not.

The study of these Gospels in their differences or variation is much more profitable than is the attempt to unify them in one Gospel called a Harmony. That they do harmonize is beyond question, but the effort, once so popular, to dove-tail the one into the other, so as to produce one continuous narrative, has clearly proved a failure.

This is a solid volume, eminently adapted for Sunday-school Teachers' libraries.

COMMENTING AND COMMENTARIES. Lectures addressed to the Students of the Pastor's College, Metropolitan Tabernacle, with a list of the best Biblical Commentaries and Expositions; also, A Lecture on Eccentric Preachers, with a complete list of all of Spurgeon's Sermons, with the Scripture texts used. By C. H. Spurgeon, President. New York: Sheldon & Company, No. 8 Murray street. 1876.

A good directory as to what books it is profitable to read and study is always useful. A pretty complete list of Commentaries on the different portions of the Bible, as well as on the whole Bible, is here given. The suggestions contained in the chapter on commenting on the Bible, as contrasted with preaching on brief texts, are valuable. It is a question, however, whether so much reliance should be placed on the method pursued by many Commentators in obtaining the true sense of Scripture. Of this we have not space to speak in this place.

A YOUNG MAN'S DIFFICULTIES WITH HIS BIBLE. By Rev. D. W. Faunce, Author of Fletcher Prize Essay, "The Christian in the World." New York: Sheldon & Company, No. 8 Murray street. 1876.

After a very sensible introduction the Truth of the Bible is considered, next its Inspiration, third the difficulties in regard to miracles, then the difficulties from Geology, from Astronomy, and in regard to Historic Facts. The usual arguments for the truth and inspiration of the Bible are presented with a good deal of force. This book grew out of a course of lectures given by the author in an inland city of New England, where he found a large number of young men not exactly skeptical, but a good deal upset in their religious views. Such are found in every community, and this manual is designed now to reach a broader audience. It is well adapted to meet the wants of such an audience and deserves a wide circulation.

LECTURES ON THE HISTORY OF PREACHING. By John A. Broadus, D.D., LL.D., Prof. in the Southern Baptist Theological Seminary, Greenville, S. C. Author of "A Treatise on the Preparation and Delivery of Sermons." New York: Sheldon & Company, No. 8 Murray street. 1876.

A course of lectures delivered at the Newton Theological Institution, near Boston, in May, 1875. The first lecture is on Specimens of Preaching in the Bible, 2, Preaching in the Early Christian Centuries, 3, Mediæval and Reformation Preaching, 4, The Great French Preachers, 5, the English Pulpit, with an appendix containing the Literature on the Subject.

The above-noticed books are published in good style by Sheldon & Company, and are well adapted for general reading as well as for Sunday-school libraries.

THE TRUTH OF THE CHRISTIAN RELIGION. An Inaugural Address. By the Rev. John H. Livingston, D.D., First Professor of Theology in the Reformed Dutch Church in America. Pronounced in the Garden Street Church, New York, May 19th, 1785. Reprinted from the original edition.

THE INFLUENCE OF THE CHURCH in Promoting Soundness of Faith. By Talbot W. Chambers, D.D., one of the Pastors of the Collegiate Dutch Church, New York.

THE PROCESS, TESTIMONY AND OPENING ARGUMENT of the Prosecution, Vote and Final Minute, in the Trial of Rev. W. C. McCune, by the Presbytery of Cincinnati, from March 5th to March 27th, 1877. Cincinnati: Robert Clarke & Co., Printers. 1877.

We hereby acknowledge the receipt of the above-named pamphlets, the first two with the compliments of Dr. Chambers.

The first is the original *Oratio Inauguralis* of Dr. Livingston in Latin, and forms a historical document of rare value and great interest for the Reformed Church in America. Dr. Livingston, perhaps more than any other man, exerted a controlling influence in the early organization of the Reformed Dutch Church in this country, and the wisdom of his counsels in regard to the establishment of separate Theological Seminaries for the two Reformed Churches (German and Dutch), was felt for good in our own denomination.

The second is a solid and able sermon by Dr. Chambers, in which he sets forth with much clearness and force the influence of his own Church especially in guarding purity of doctrine. It was no doubt delivered in some connection with the general historical celebration, in the churches, of our nation's Centennial. The Reformed Dutch Church, though not large numerically in this country, can certainly point to a most honorable and worthy history, which justly entitles her to a prominent

place among Protestant denominations that have maintained the faith of the great Reformation of the 16th century. While this sermon is decided and pronounced in regard to the faith of the Reformed Church in America, it breathes a spirit of Christian humility. Its closing practical reflections are—1, humility for believers; and 2, warning to the impenitent.

The third pamphlet introduces a cognate topic, viz.: the duty of maintaining purity of doctrine, when necessary, by judicial process. The Presbyterian Church has found occasion in a number of cases of late for exercising this prerogative in relation to erring brethren. The cases of Prof. Swing, Dr. Miller, and the one referred to in this pamphlet, have obtained no little notoriety. No one certainly can find fault with a Church for judging its ministers according to its standards. These they have accepted and promised to adhere to; and if they can no longer hold to them conscientiously, they are in honor bound to leave the denomination in an orderly way, rather than remain and disseminate views in conflict with these standards. And yet every denomination confesses that these standards are not of ultimate authority. Such final authority can be claimed only for the inspired Scriptures. Within certain limits a minister has a right, therefore, to raise the question, whether at certain points the denominational confession may not be advanced so as to be more fully in accord with holy Scripture. Unless this right be conceded, these denominational confessions would come to be regarded as on an equality with Scripture, and the traditions of the Protestant Church would be clothed with an authority equal to that of the Roman Church. This would arrest all progress in theological doctrine, and prevent any movement towards union in the different branches of the Protestant Church.

This raises another question for consideration, viz.: to what extent these differences in doctrine between Protestant bodies should be allowed to stand as a bar to Christian union. It is coming to be felt and acknowledged more and more that points

of doctrine on which the churches agree are more important than those on which they disagree. The freedom brought in by the Reformation rendered it necessary that these differences should develop themselves. It has become plain that they are not of such a kind as to keep the Churches forever apart, and a strong tendency has set in towards Church unity. This tendency should be encouraged. But in order to this the principle of progress must be acknowledged. All true advancement in the knowledge of the truth must tend to bring the Churches nearer together. Union of the proper character cannot be attained either by a latitudinarianism which is indifferent to the truth, nor by going back in the way of mere repristination. The only solution is to be found in going forward.

This requires that we shall not be unduly wedded to the old. The truth, we know, is unchangeable, but its apprehension is progressive. The very principle of Protestantism, which appealed to the holy Scriptures against the corrupt traditions of the Roman Church, requires this acknowledgment. And yet there is a disposition on the part of some denominations to pride themselves on their imagined unchangeable character. Presbyterianism, as a case in point, declares that it has not changed—that it is to-day just what it was *fifty years* ago. It seems to imagine that this claim is necessary to its consistency and stability. But the stability of sameness may be the stability of death. No one who knew it fifty years ago, and knows it now, can deny that it has undergone great changes on doctrinal and moral questions. We think none the worse of it for this. It changed its position in reference to the slavery question, as nearly all other Churches did, when the institution of slavery went down in our late late civil war. It has changed in regard to the manner of preaching the doctrine of divine sovereignty, or predestination. It has undergone a change, not perhaps yet formally expressed, in regard to the nature of the Christian Sabbath. We need not refer to other changes in customs that once were considered forever fixed. It is idle, and worse than

idle, therefore, for the General Assembly to maintain that Presbyterianism does not change.

It is true that all change is not necessarily progress. It is proper to guard against a false radicalism, but pure conservatism may be just as dangerous. If sameness is an evidence of truth, then the Roman and the Greek Churches may justly hold themselves above all Protestant Churches. What is needed in all Protestant Churches—yea, we may say, in all Christian Churches, Roman, Greek, and Protestant—is to see that history has brought the whole Christian world to the eve of an epoch which requires a new presentation of Christianity all over the world. Rome is no longer the great centre of temporal power which it once was. The Greek Church, which has known no Reformation, is being forced into the moving currents of universal Christian history. The orient and the occident are coming together as never before in history. These great world-movements are rapidly swallowing up many of the petty differences that have held ecclesiastical bodies apart for centuries. Missionaries in China, India, and Japan, confess that denominational distinctions cannot enter into their work there as they do here at home.

This the Churches every where should come to see and acknowledge, and prepare themselves for the new era that is surely coming. To object that no change, no step of progress, can take place until theoretically we can draw the precise line where it is to begin and where to end, is futile and absurd. Changes in the way of progress in Church or State are never theoretically arranged and planned beforehand, but in the way of actual history. And when the march of history calls for them, it argues narrowness and a want of faith to refuse to respond to the indications of Providence and the guidance of the Spirit of the Lord. These general remarks have their bearing on the particular subject of trials for heresy, though we have not space here to point it out. The thoughtful reader will be able to trace the connection himself.

SHORT STUDIES ON GREAT SUBJECTS. By James Anthony Froude, M.A., Late Fellow of Exeter College, Oxford. Third Series. New York: Scribner, Armstrong & Co. 1877.

An interesting new volume containing essays on the following topics: 1. Annals of an English Abbey. 2. Revival of Romanism. 3. Sea Studies. 4. Society in Italy in the Last Days of the Roman Republic. 5. Lucian. 6. Divus Cæsar. 7. Of the Uses of a Landed Gentry. 8. Party Politics. 9. Leaves from a South African Journal. Those who have read the previous volume of Mr. Froude's Essays will be desirous of procuring this. It is fully up to that in interest.

LITTELL'S LIVING AGE. The numbers of *The Living Age* for the weeks ending June 2d and 9th, respectively, have the following noteworthy contents: Mr. Wallace's "Russia," from the *Quarterly Review*; Montenegro, a sketch by Rt. Hon. W. E. Gladstone, *Nineteenth Century*; Relation of Mind and Body, *Church Quarterly*; A Dutch Milton, *Cornhill*; The Anglo-Indian Tongue, *Blackwood*; The Alkaline and Boracic Lakes of California, by J. Arthur Phillips, F.G.S., *Popular Science Review*; Whist at Our Club, *Blackwood*; Social Position, *Whitehall Review*; Light-Emitting Flowers, *Leisure Hour*; The Celts, *The Fireside*; The Storing of Literary Power, *Spectator*; with instalments of "Pauline," a remarkable new serial, and of Wm. Black's new story, and choice poetry and miscellany.

For fifty-two numbers of sixty-four large pages each (or more than 3000 pages a year) the subscription price (\$8.00) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with *The Living Age* for a year, both post-paid. Littell & Gay, Boston, are the publishers. This periodical furnishes its valuable matter *weekly*. It is selected from the very best publications in the world. The articles are such as do not lose in value by time. The reader can here have access to the best articles in foreign Reviews and Monthlies, at a small price. In addition to the advertisement on the last page of this Review, we give it here our highest editorial commendation.